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Pathway to God

(A Quarterly Journal of Spiritual Life)

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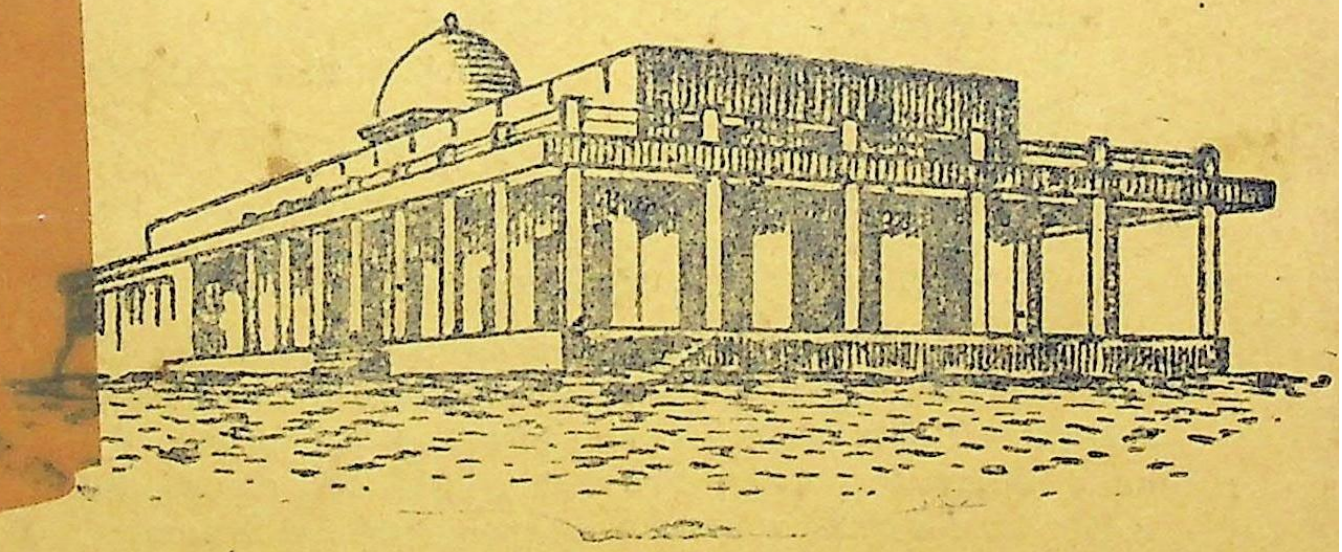

SRI GURUDEVA MANDIR

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.

Vol. XIV No. IV

July 1980

PATHWAY TO GOD

(*A Quarterly Journal of Spiritual Life*)
Edi or - Prof. K. D. Tangod M. A.

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PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

"One God, One World, One Humanity"

Vol. XIV	July 1980	No. IV

PRAYER

नारायणाय परिपूर्ण गुणार्णवाय
विश्वोदय स्थितिलयोन्नि यतिप्रदाय ।
ज्ञानप्रदाय विबुधासुर सौख्यदुःख
सत्कारणाय विततय नमोनमस्ते ।

Mahabharata Tatparyanirnaya.

Obeisance to Narayana, ocean of infinite qualities, cause of the universe, its existance, destruction and ordainer, inspiration of knowledge, the fair cause of happiness to Devas and sorrow to Asuras and eternally pervasive Being everywhere.

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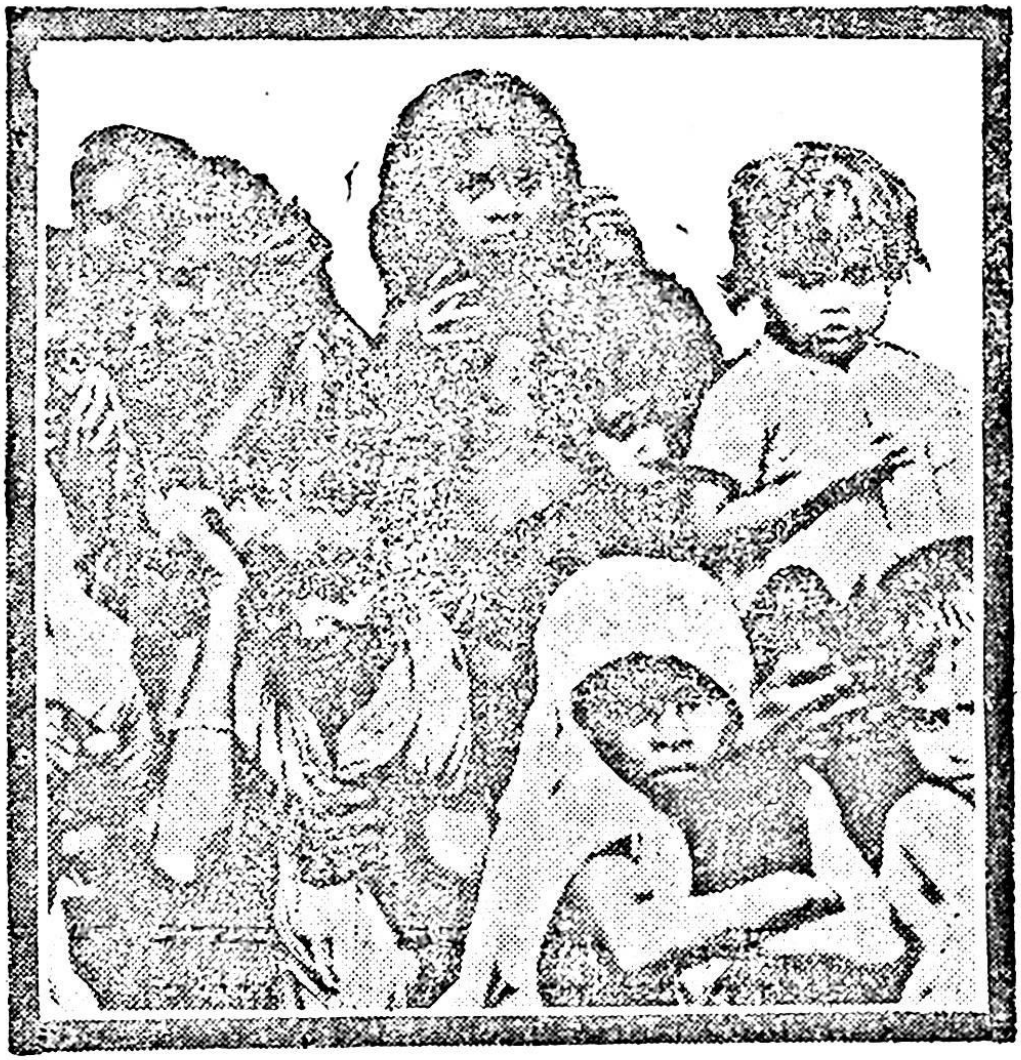

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EDITORIAL

Efficacy of Prayer

Prayer forms an essential aspect of religious life. It is a natural human activity which springs from the faith in God. It is addressed to God who is omnisuient, omnipotent and the very image of love and charity. As such it presupposes the belief in the existence of a benevolent and kind God to whom it is addressed with the assurance that it will be answered. It is one of the common sādhanas for expressing our desire and asking for help from God. It is expressed in the form of petition, adoration, confession, thanksgiving and so on. It establishes the relation ship between the praying individual and God. In prayer we talk to God and also listen to Him.

Prayer is universal. In every age and every place man have prayed to God. All religions in the world emphasise the need and efficacy of prayer. The essence of prayer is not compulsion but faith in God and sincerity is its core. Prayer varies from man to man. The savage prays crudely, ignorantly and the intelligent prays spiritually and magnanimously with a full understanding of its purpose. Men ignorant of its efficacy pray only when they are in extreme distress and are at their wit's end. The power to pray found in men is of unestimable value and therefore sh uld be forstered and

practised in a disciplined manner. It should not be done in a shipshod and spasniodic way for ignoble ends.

The author of the Gita classifies the supplication of Men to God under four distinct heads - (1) those in distress (2) those who seek wisdom (3) those who want wealth and affluence (4) those who want salvation

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ।।

All these men worshipping and praying are considered noble. But the man who prays for salvation (ज्ञानी) is declared as the best as he has his mind and intellect merged and firmly established in God such a man (ज्ञानी) is extremely dear to God.

There is yet another type of prayer characterised as intercessory prayer. Unselfishness and compassion for others is the core of this kind of prayer. Rantideva, Dhruva, Prahlada offered such prayer. Rantideva desired to take on the suffering of all creatures and thus free them from their nuisery. He did not pray for anything for himself. Dhruva prayed for the welfare and happiness of the whole universe. Prahlada was not ready to pray only for his own liberation. He wanted to take his followmen along with him to the state of liberation. It is possible to grade the different forms of prayer on the basis of their nature. The petitionary prayer stands at the lowest level and intercessing prayer can be placed at the highest level. All other kinds of prayer such as those expressing confessions thanks, desire for communion with God, wisdom salvation of oneself, etc lie between them in the ascending order.

To ask for things we desire to possess is human nature.

This is what we do by way of prayer. It is equally natural that we pray for God,s help when we are in distress as did Ajamila, Droupadi and Gajendra, Pralhada, Dhruva, Vibhishana. Did not God rush to help them ? Of the things we humans could ask for Moksha is the highest and the most precious which God alone can grant when he thinks we are fit for it. All such prayers will be surely answered by God. But He decides after careful consideration of our request and the kind of sincerity with which it is made what to give us, and when Prof, C. S. Lewis says, " Prayer in the sense of petition asking for things is a small part of it; Confession and penitence are its threshold; adoration its sanctuary. The presence and the vision and enjoyment of God, its bread and wine. In it God shows Himself to us." Most often our prayer is nominal in which we test God. In it our prayer is not different from the requests we make to our fellowmen for a loan, food, company, help and so on. Sometimes we get what we ask and sometimes not. But the real prayer never goes unanswered. The omnisuent God knows whether our prayer is nominal or real and He also understands our needs. Though He is ommipotent He does answer our prayer by giving us whatever we ask for when he thinks that what we demand could be obtained by our own sincere efforts. At such moments the kind God answers our prayer only by giving us the physical and mental strength necessary, to obtain the things like food, wealth, health, etc, by our own efforts. He does not encourage anybody to be lazy and inactive. Even God recognises the potential ability of the individual to put in the required efforts to get what he wants.

The need, the utility and the efficacy of prayer are

matters beyond doubt. They are testified and universally accepted facts. Even so sometimes our prayers seem to be unanswered by God. The unanswered prayer cuts at the root of the confidence of men in prayer and slackens their intensity. The reply to the question why prayers is unanswered is not easy. The Possible reply is that the prayer is not backed up by sincerity and faith in Gods nature to care for and protect us. Some of our prayers may be unanswered also for the reason that they are not wise but, are wrong ones according to Gods judgement. He may answer them negatively by not granting what we desire. This behaviour of God also speaks of his goodness because he knows that the wrong things prayed for it granted will lead to our ruin which the kind God does not want to be responsible for. This negative response of God is not understood by us, the ignorant. The ignorant therefore, blame God for not answering their prayer. The mode of ones prayer depends on the development of his spiritual personality. The spiritually advanced wise aspirant prays to the Lord to bestow on him what? He considers as the appropriate benefaction in His considered view. The Bhagavata Dharma advises us to pray God not for things ephemeral but for wisdom (ज्ञान) devotion (भक्ति) and non-attachment (वैराग्य) which are the three necessary instruments of salvation. Anything less than these, though granted by God, will not help the realisation of the final and the supreme goal of human life.

Alexis carrel writes movingly on the function of prayer. Prayer is not only worship, it is also an emenation of man, worshippping spirit, the most powerful energy one can generate. The influence of the prayer on human mind and body is as demonstrable as that of the sereting glands. Its result can

be measured in terms of physical boyancy, greater intellectual vigour, moral stamina and a deeper understanding of the realities underlying human relationships. A tranquility of bearing and a facial and bodily repose are observed in those whose inner lives are enriched by prayer. Within the depths of consciousness a strange flame kindles, and man sees himself. He discovers his selfishness, his silly pride, his greed, his blunders. He develops a sense of moral obligation, intellectual humility, he thus begins a journey towards the realm of Gods grace. A wise man who has reaped these excellent fruits of his prayer will never think of doing anything without prayer. This is perhaps the reason why Gandhiji never missed his morning and evening prayers. He has admitted that prayer enabled him to get rid of the bilterest public and private experiences that threatened him into temporary despair. He confesses that prayer was the saving of his life and he could not possibly be happy with out it. Life seemed without prayer to be dull and vacant to him. Sri Madhva looks upon prayerlessness as the greatest sin of man that degrades him to the level of animals. He is of the confirmed opinion that human efforts, skill, foresight, diligence, influence shrewdness etc. are not effective and sufficient means for securing the well-being of man. It is the grace of the Lord that secures us affluence, health, progeny and all the good of life. We are obliged to pray to the Lord to bestow His grace on us as it is the sole panacea for all our ills. In our age (Kaliyuga) where any spiritual effort is difficult the name of the Lord and prayer are the effective means open to us in getting rid of our sorrow.

स्वस्त्यस्तु विश्वस्य खलः प्रसीदतां
ध्यायन्तु भूतानि शिवं मिथो धिया ।
मनश्च भद्रं भजताम धोक्ष जे
आवेश्यतां नो मतिरप्य हैतु मी ।। – भागवते V

" May there be welfare for the universe may the wicked turn good, let all beings contemlate with their minds each other's happiness. May the minds of man always take in auspicious thoughts and may they ever dwell on the Lord. "

- Editor

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- Editor

Two New Bhavas For Hindu Bhakti ?

Arvind Sharma

I

Hindu theism recognizes different modalities of devotion to God, often based on the analogy of human emotions. Ancient and modern writers provide us with various lists of such modalities. The purpose of this paper is to draw attention to what appears to be two curious omissions from these traditional lists.

II

It has been pointed out that "Six important forms of natural attachment or emotional relationship or bhāvas are recognised in the Āgamas :

Name of bhāva	Type of emotional relationship	Example
Śānta bhāva	man to his creator	Ṛṣis to Viṣṇu
Dāsya bhāva	servant to his master	Hanumant to Rāma
Sakhya bhāva	friend to his friend	Arjuna to Kṛṣṇa
Vātsalya bhāva	parent to his or her child	Yasodā to Kṛṣṇa
Ápatya bhāva	child to his or her	Mārkaṇḍeya to Devī

	parent	
Kānta bhāva or Medhura bhāva	lover to his or her beloved	Rādhā to Kṛṣṇa

There are other forms such as *śatru* (enemy) bhāva, which cannot ordinarily be used; they are described to explain *mokṣa* (salvation) granted to such characters as Rāvaṇa ". 1

Others draw up similar lists, with some differences. T.M P. Mahadevan says that the " Bhaktiśāstras speak of nineteen attitudes or *bhāvas* which the *bhakta* may adopt towards his deity. The most important of these are six: *dāsya, sakhya, vātsalya, śānta, kānta* and *madhura* " 2 The number is the same as in the previous list but there are important differences. Mahadevan distinguisnes between *kānta* and *madhura bhava*. "*Kānta - bhava* is the love of the wife for the husband. Tne relationship between

---

1 Haridas Bnattacharyya, ed., *The Cultural Heritage of India* Vol. IV (Calcutta: The Ramakrishna Mission Institute of Culture, 1956) p. 456.

2 T.M.P Mahadevan, *Outlines of Hinduism* (Bombay: Chetana Ltd. 1960) p. 91. It is difficult to determine wherefrom Mahadevan obtains the number nineteen. " Every imaginable variety of love was treated with similar exactitude, the catalogue reaching its climax in the work of Narahari (C. 1720) also called Narahari Chakravarti, who in his *Bhakti-ratnākara*, gave 350 headings under which the emotion of love could be classified. This number was later reduced to twenty . . . " . (Benjamin Walker, *infra*, P. 608). Wnether these are to be taken as *bhavas* is unclear.

Sītā and Rāma. and between Rukmiṇī and Kṛṣṇa was of this kind. This is a closer kinship than we have considered so far. But the closest of all is *madhura-bhava*, the romantic love of the lover and the beloved, as in the case of Rādhā and Kṛṣṇa". 1 Beside *śānta bhava* for Mahadevan does not mean the relation of man to creator but " is the feeling of a child to its parent". 2 or what was called ăpatya in the earlier lis..

Another list of seven chief *bhāvas* is offered by Benjamin Walker. He takes Śānta in the sense Mahadevan takes it and increases his number to seven by including "*dveshya-bhāva* (*dvesha*, 'natred'), the attitude of an atheist or god-hater towards God, as Śiśupala king of Chedi to Krishna", and adds the comment that "this notion is based on the Tantrika belief that an intense feeling towards the deity may even be expressed in hatred for him, since this implies a belief (albeit concealed) in god's terrible rage and power". 3

One night turn to the Nāradasūtras for a more authoritative list. *Sutra* No. 82 talks of

> eleven different phases of devotion. Love of the Lord, love of His grandeur and beauty, worship of Him. meditation on Him, service to Him the love of Him, as a friend, as a child, as a wife. In all loves, self-surrender is essential – a feeling of unity with Him is most important. You can know you love him when you feel you cannot live without him 4

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1 T.M.P. MAHADEVAN, *op. cit.*, P. 91. 2 *Ibid.*

3 Benjamin Walker, *The Hindu World* vol. I (New York Frederick A. Praeger, 1968). p. 138.

4 Hari Prasad Shastri (tr.) *The Poilosophy of love being the Naruda Sutras* (London: The Shanti Sadan Publishing Committee, 1947), p. 93.

These "eleven forms or degrees of higher *bhakti* [1] enumerated in the Nāradasūtras run as follows:

1. *Gunamāhātmya-āsakti* is the first degree of attachment (*āsakti*) based on the majestic greatness of God's attributes. This attachment is contemplative; for one possesses God only in contemplative prayer.

2. *Rūpa-āsakti* is the attachment to the beauty of God The mystic possesses God not only by his intellect but by imagination, and his heart begins to glow.

3. *Pūjāsakti* is the attachment to the worship of God The love of God that animates the heart is manifested in songs and hymns.

4. *Smaraṇāsakti* is the attachment to the memory of God. The bhakta forgets himself and thinks only of God and his achievement towards his own spiritual well-being and consequently longs to enter into fellowship with him.

5. *Dāsyāsakti* The bhakta, therefore, becomes the servant of God who consecrates his life to his service and lives on what is left over by him.

6. *Sakhyāsakti.* God is too good to be merely served by the bhakta as a servant; he should be loved as a friend, for God loves the bhakta more then he loves God. The bhakta thus grows in greater intimacy with God.

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1 See Mariasusai Dhavamony, *Love of God According to Saiva Siddhanta* (Oxford: Clarendon Press, 1971) pp. 87-88.

7. *Vātsalyāsakti.* The bhakta finds God so submissive that he does not care to call him any longer his friend. God becomes a relative, a darling. Thus the devotee enters into the family of God and is allowed to assume the protective role of a father of the family.

8. *Kāntāsakti.* With the growth of familiarity with God the bhakta becomes his bride; the devotee likes to identify himself with the Gopis.

9. *Ātmanivedanâ-sakti.* Finally the highest self-offering to God is arrived at, Krishna more than the bridegroom, becomes the other self. All he is, and all he has, the devotee offers to God.

10. *Tanmayāsakti.* By this is achieved union with God, self-abrospcion which passes over into the last and ultimate grade.

11. *Parama-virahā-saktī.* This stage entails perpetual self-effacement before God; the devotee has loved himself away in God. He loves God only and none other, and loves himself only in so far as he is in God.[1]

II

An examination of these various *bhāvas* reveals two remarkable omissions :

(1) There seems to be no mention of a *bandhubhāva* or the attitude towards God as a relative, more particularly *bhrātṛbhāva* or love of God as a brother. This omission is quite

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1 See Mariasusai Dhavamony, *Love of God According to Śaiva Siddhānta* (Oxford : Clarendon Press, 1971) pp, 87-88.

significant as the devotion of both Lakṣmaṇa and Baharata to Rāma is too well-known to students of Hindu mythos to be elaborated upon, even if the association of Blarâma with Kṛṣṇa is overlooked.

(2) There is no mention of *śiṣya bhava* or devotion o God as a disciple. This is also quite puzzling in view of the virtual apotheosis of the Guru within Hinduism.[1] It is further remarkable that when the word *bhakti* occurs for the *first time* in Śvetâśvataropaniṣad VI. 23. it occurs in a context in which devotion to God and Guru are spoken of together.[2] Similarly, although the relationship of Arjuna and Kṛṣṇa is usually classed as an illustration of *sakhya bhava*. it could as well serve as an example of *śiṣya-bhava* in view of the fact that Kṛṣṇa acts as Arjuna's *guru*,[3] ,, not of all the five Pāṇḍavas.

VI

To conclude : it is suggested that the list of chief *bhâvas* of seven be expanded to nine so as to include two more *bhāvas :* (1) *bhrâtṛbhâva* and (2) *śiṣyabhava.*[4] And this on good authority, for Bhagavata Purāṇa III. 25. 38. runs:

yeṣām aham priya, *ātmā*, sutaś ca
sakhâ, guruḥ, suhrdo, daivam iṣṭam.[5]

Of whom I am the beloved, the self, the son, the friend, the *teacher*, and *relative* and the desired deity.

---

1 See J. Gonda, *Change and Continuity in Indian Religion* (The Hague: Menton & Co., 1965 Chapters VIII and X); Benjamin Walker, *op. cit.*, Vol. I, pp. 419-420.

2 Robert Ernest Hume, *The Thirteen Principal Upanisads* (Oxford University Press, 1968), p 411.

3 See Bhagavadgītā II. 7.

4 It may be that in some longer lists of *bhāvas* not encountered by the author these may be included. The point is that they deserve to be counted as major *bhavas*.

5 As quoted and translated by S. Radhakrishnan, *The Bhagavadgītā* (London : George Allen & Unwin. 1948)p. 186 emphasis added. The translation of *ṣuhṛdo* as relative will raise a few eyebrows thought it seems more justified than might have been otherwise because the word *sakhā* has already occurred.

Whitehead's Critique Of Scientific Materialism

Moti Lal Pandit

The *leit-motif* of Whitehead's thought is his awareness of how easily the human mind is ready to make abstractions of immediate experiences. The result of this is that men easily take it for granted that they have arrived at the summit of reality. Naturally, then, they start ontologising their abstractions. To do this, in the words of Whitehead, is to commit the "fallacy of misplaced concreteness", and it is this fallacy which is responsible for debasing both philosophy and science. The fallacy, according to Whitehead, gained much currency during the period of the so-called Scientific Revolution. The effect of this fallacy was so strong on the thinking world that it has taken us three centuries to become conscious of the fact that our under-standing of the physical world needs a radical revision. Whitehead, therefore, thought it his duty to formulate a new concept of the universe which would be capable of integrating the data of experience.

This new formulation of concepts led Whitehead to develop a new epistemological critique of the 17 th century scientific and philosophical concepts. [1] The necessity of this new epistomological formulation is shown by the gap

which exists between the two world-views, that is, between the 17th century view and the contemporary one. Also, we shall be concerned with the distinctive roles of science and philosophy as well as with their mutual interdependence.

THE MATERIALISM OF SCIENCE

Whitehead calls that view "scientific materialism" which developed among the 17th century scientists and received its final baptism in Newtons *Principia*. In this period we find such giants as Galileo, Descartes, Newton and Huygens. These scientists replaced the old cosmology of Plato's *Timaeus* with a new cosmology whose roots were in materialistic viewpoint. The viewpoint they developed is explained by Whitehead in the following words -

> There persists thoughout the whole period the fixed scientific cosmology Which presupposes the ultimate fact of an irreducible brute matter, or material, spread throught space in a flux of configurations. In itself such a material is senseless, valueless purposeless. It just does what it does, following a fixed routine imposed by external relations which do not spring the nature of its being. [2]

The view that scientific materialism holds is that in nature there are three main elements, namely, matter, space and time Taken together or separately, they are absolute and yet come in bits. The bits of matter are located in points of space at instants of time. Both space and time are not dependent on matter which they are less configuration. The particles are in no way related to one another, and their relatedness is

only of spatial proximity. Their new configurations depend on each instant of time, and this shift is made by the laws of motion in terms of space and time.

This viewpoint, according to whitehead, was a reaction against "scholastic rationalism".[3] When the scholastics engaged themselves in explaining the essences of things and their final causes, they went beyond themselves. The result of this was that the nature of their philosophising was deductive. This deductive method went sometimes against the data of experience. Moreover, the other process which vitiated its objectivity was the theological preoccupation.

The new philosophy, which, resulted from the scientific temper, was both observational and inductive, and therefore was not ready to deal with the essences of things. The concern of the new philosophy was not in the *consequences* of observed phenomena; its concern was in their *antecedents*. Henceforth the shift of philosophy would be in analysing the efficient causes rather than final cause. However, not even efficient causes were sought; rather the shift consisted in seeking the antecedent *states* of matter and their measureable relation to the present states. This shift of emphasis led to the new importance of mathematics, and thereby become the guiding principle in the fie'd of experimentation. This new understanding of matter, shows a retu rn to the Greek atomism, in which the particles of matter revolve in a void. To this Greek understanding of matter, two more concepts were added inclusion of time, and the formulation of laws in mathematical terms.

This reductionistic interpretation of the universe has

been more fortified by the scientific analysis of the phenomena of heat and sound in terms of material particles.[4] This new formulation has been reaponsible in questioning the validity of the objectivity of our sense perceptions. Men had believed that the objects, which they perceived, were hot, coloured, luminous, etc. But, on examining these object closely, what we found is that there is nothing but, simply a molecular motion. The result of all this is that the objects of perception only exist in the percipient sbbject. Therefore, the only way left is to make a division between " nature as appearance" and "nature as cause"

This development in the field of science and philosophy is referred to by whitehead as the "bifurcation of nature". In other words, now nature has become appearance with reference to the subject, and the cause of appearance with reference to the object. This means that nature is seen as apparent and causal. This viewpoint makes nature featureless, and a machine which is devoid of beauty. Descartes, philosophy brings this bifurcation into man himself. His theory of unity only leads to two substances. mind and body, into a loose relationship as mind is contained in a corner of the brain. Mind communicates with the world through the body, which itself is the result of the mechanism of the universe. This interpretation of man makes him a ghost in the machine, a lonely creature in a hostile world.[5]

This division within nature has led to the breakdown of relations between phiiosophy and science.[6] Now the job of science is to function in the objective realm, whereas that of philosophy is to work within the subjective realm. The scientific view of the universe is much anistic, and is therefore more and more concerned in discovering the mathematical

laws Philosophy, on the other hand, has taken a subjective bent among such philosophers as Descartes, Locke, Berkeley and Hume. The philosophers now is concerned with mind rather than with things, and some philosophers even do not make a link from mind to things. Within the realm of philosophy two things have assumed a new importance, namely, psychology and epistemology. The starting point is experience [psychology] and the relation between mind and things gain a new importance in the light of subjective experience as an influence on the perception of objective nature [epistemology]. The course of science, at the same time, is that of anti - theology, anti-philosophy and anti-aesthetics. [7]

Another fallacy of this period in science and philosophy is in the doctrine of substance and accidents.[8] It is not a doctrine which was inveted by the 17th century thinkers, rather it is scholastic in origin. The doctrine says that the material existents are independent, and each accident is qualified by accidents inherent in it. Whitehead thinks that the root of this theory is to be found in the logic of Aristotle, in which a proposition is said to be an attribution of a predicate to a subject. For example, "The house is white". This may be good in logic, but certainly misleading if we take these abstractions for reality. It is misleading if the terms of a proposition are ontologised, that is, if we think that the predicated quality is really inherent in the subject-substance. Descartes as well as Looke ontologised the terms of a proposition. Hume does it, but with one difference. He does it, not in reference to the object of knowledge, but with reference to the knowing subject. [9]

This doctrine of substance-accident was congenial to

scientific materialism, in that nature was divided into numberless entities without any relation to one to one another. It makes no difference whether we think of these entities as small particles or as big things. What is of importance is that each entity is thought of in isolation, and there is no possibility of bringing them together into a unified whole of our experience. According to whitehead, there is no possibility of real realations in this doctrine of substance-accident. White head thinks that subject-predicate propositions express "a high abstraction ".[10] If we ontologise the subject-predicate propositions into isolated substance - accident estities, then we are committing the mistake of a "misplaced concreteness". This is how language can mislead even philosophers.

THE NEW CRISIS

The 17th century cosmological synthesis overthrew the Aristotlian world view wiih a vigour which man had never before experienced. This new approach would become the guiding principle for the ccming generations. However, there were new currents in philosophy, literature and science which shook this new *Weltanschauung* by pointing out the need for an exhaustive view which would unify human knowledge. In our century there is a second scientifid revolution in process.

It was Berkeley who made a devastating critique of scientific materialism.[11] According to him, knowledge is always characterised by a mutual relation.[12] There is no direct correspondence between the perceptions of distant objects and characters of objects which makes them to be. If closely observed, these objects would have different characters than

they would if observed from a distance. Thus there are discrepancies between what one perceives at a short distance and what one has in mind right now. The object percived here-and-now is the object perceived at a distance from the observer's perspective. It is not the distant object as it would be in itself. Whitehead thinks that this observation of Berkeley refutes the theory of simple location.

It all amounts to saying that things do not exist apart from knowledge, and that in knowledge there is an essential relatedness between the Knower and the know. This doctrine therefore refutes the view of isolated existence of entities.

Another attack come from Hume.[13] Humes theory of atomistic perception fits the ontological situation in scientific materialism. According to this theory, both the objects of perception and the perception itself are atomistic. Our perceptions are characterised by instants, and reality at each instant is but the configuration of bits of matter, and therefore static in a point of space. Hume is not concerned with the cosmological view of others. This doctrine of Hume destroys the possibility of having scientific knowledge in the world. It is difficult to know whether the matter perceived at one instant is the same matter perceived at the next instant. Therefore, the concepts of velocity acceleration. momentum do not serve any purpose. Since there is no causal connectedness, there is no possibility of saying anything the world.

Besides these new developments in philosophy, there was also a breakthrough in literature, and Whitehead gives to it an equal importance. This development in literature was known as the "Romantic Reaction". Whitehead gave an epistemological impoitance to the insight of the poets. This

romantic reaction led a crusade against the scientific mentality of the time by trying to get secondary qualities back into nature.

> The relevant poems are Milton's *Paradise Lost*, Pope's *Eassay on Man*, Wordsworth's *Excursions*' Tennyson's *In Memoriam*. Milton, though he was writing after the Restoration, voices the theolcgical aspect of the earlier portion of his century, untouched by the influence of the scientific materialism. Pope's poem represents the effect on popular thought of the intervening sixty years, which includes the first period of assured triumph for the scientific movement. Wordsworth in his whole being expresses a conscious reaction against the mentality of the 18th century .. He felt that something had been left out, and that what had been left out comprised everything that was most important. Tennyson is the mouthpiece of the attempts of the waning romantic movement in the 2nd quarter of the 19th century to come to terms with science. By this time the two elements in modern though had disclosed their fundanental divergence by their jarring interpretations of the course of nature and the life of man. Tennyson stands in this poem as the perfect example of the distrauction which I have already mentioned. There are opposing vision of the world, and both of them command his assent by appeals to ultimate intuitions from which there seems no escape.[14]

What are the lessons we can imbibe from the romantic reaction? The first thing it teaches is that science is involved

in abstractions, and that our experiences of nature are quite indifferent from that which science teaches. When a poet sits in the midst of verdant plains, he is allowing nature to come in upon him, and thereby he becomes aware of an organic and personal presence around him. The poet's experience is full and total, and his epistomological report makes scientific knowledge look like a stranger.

> Thus we gain from the poets the doctrine that a philosophy of nature must concern itself at least with these five notions: change, value, enternal objects, endurance, organism, interfusion.[15]

Finally, we have scientists who have attacked scientific materialism. The theory of conservation of energy indicated that there is a substratum in nature in place of mere brute matter. Matter was still pushed into the background when the field of force was used as a method of explanation. At the same time the theory of evolution made great headyway, thereby placing emphasis on such ideas as organism, creativity, and theleology. The theory of relativity was responsible for abolishing space and time as absolute natures. Quantum physics made it clear that little practicles which seem to be at the bottom of material things dissolve themselves into clouds of energy in vibration. Under these new scientific discoveries, the 17th century cosmology finally broke to pieces. The result of all this was significant for the relationship between science and philosophy.

SCIENCE AND PHILOSOPHY

Scientific knowledge has time and again fallen into what Whitehead calls "misplaced concreteness", and this is

borne out by the fact that the scientists are being reminded by the new discoveries of knowledge that they have not taken into account everything that is under the sun. The new knowledge is not simply an addition to the old; rather it modifies it. The development in scientific knowledge makes it clear that the scientists are working at high levels of abstractions. In other words, it means that science is not ontology, and can make no pretences about it.

Ontology falls into the realm of philosohy, and therefore science needs philosophy. An effort is to be made towards a knowledge which will give us a comprehhensive view of reality by bringing together the abstractions of different sciences. We need such a type of knowledge upon which induction is based, but which is not established by science itself. Therefore, the necessity of such a kind of knowledge will lead us to find out the interplay between the mind and nature, and enable us to give an epistomological critique of scientific methodology by pointing out its limits. This type of knowledge will, then, be in a position to inform science that it has fallen into the fallacy of misplaced concreteness. This does not mean that Whitehead is against science. What Whitehead is emphasising is, from a historical perspective, that science needs the guidance of philosophy. The basis of this knowledge, that, is, of philosophy, must be characterised by the totality of experience.

> Speculative philosophy is the endeavour to frame a coherent, logical, necessary system of general ideas in terms of which every element of our experience can be interpreted. By this notion of 'interpretation' I mean that everything of which we are conscious,

as enjoyed, perceived, willed, though', shall have the character of a particular instance of the general scheme. Thus the philosophical scheme should be coherent, logical, and, in respect to its interpretation, applicable and adequate. Here 'applicable' means that some items of experience are thus interpretable, and 'adequate' means that there are no items incapable of such interpretation. [16]

What it all means is that philosophy must be comprehensive. In other words, it must be able to deal with every aspect of experience. Hence, its effort must be to interpret the fully realised experience. This dimension leads philosophy to form a close contact with poetry. Therefore, a complete cosmology must bring " aesthetic, moral, and religious interests into relation with those concepts which have their origin in natural science ". [17] The task before philosophy is to enable civilisation to " burst through its current abstractions". [18] This, of course, is an ideal, and philosophy may never have succeeded in achieving this ideal. However, Philosophy must work towards this end.

The primary task of a philosophy of natural science is to elucidate the concepts of nature, considered as one complex fact for knowledge, to exhibit the fundamental entities and the fundamental relations between entities in terms of which all laws of nature have to be stated, and to secure that the entities and relations thus exhibited are adequate for the expression of all the relations between entities which occur in nature. [19]

What kind of reality does a philosopher find if he is

attentive to his total experience? Here we cannot give an exhaustive treatment to Whitehead's philosophy of nature. However, we will give a general outline of his thought. Nature, according to Whitehead, is not a static entity; it functions like an organism, and its entities, which are in the process of development, are related to each other. Whitehead links his philosophy to plato and Locke, and owes much to the thought of Bergson, William James. Whitehead's philosophy may be siad to be Platonic in so far as he conceives of reality as a participation of "eternal objects" by "actual entities". As Plato thinks of material substrata, so Whitehead maintains that there is a principle of creativity in actual entities. In Locke, Whitehead finds the notion of connectedness of individual existents. According to Locke, there are active and passive "powers" which effect the existents. So, there is a mutual interaction between things. As far as Bergson's influence is concerned, it is in the realm of view that reality is a process of evolutionary organism. However, between the two thinkers there is one difference. Whitehead believes that plurality is a real aspect of, nature, whereas Bergson thinks that it is intellect which makes cuts in this flux for establishing individual entities. Moreover, Bergson has no need for Platonic "eternal objects".

According to Whitehead, when we look at nature, our first grasp of it is in terms of unity, and it is only later that this experience of unity breaks in to a plurality of existents. These individual existents are related to each other. They " prehend " one another. It means that the entities have a " causal efficacy " with one another, thereby having an " internal relatedness ". However, this " internal relatedness" is not the external relatedness in which the entities are mer-

ely juxtaposed in space or in succession in time. Therefore, it would amount to saying that everything is " in everything else ", with different degrees of " intensive relevance ". Another dimension of reality is that it is in constant process. As far as permanence in nature is concerned, it consists of eternal objects, whereas the actual entities or events perish constantly. However the past endures in the present as a kind of immortality, and therefore the expectation for the future exists in the present. This interpretation, from a temporal perspective, of the states of being is seen in terms of organic unity.

Since there is an existential relatedness between all entities, it is not therefore possible to isolate any actual entity or event from its context. To apply this principle to philosophy means that we cannot afford to examine a statement outside of its context. Therefore, all actual entities and their truths are interdependent. If we think other-wise, then our mistake is that of misplaced concreteness.

Now the question is : What status does the knower enjoy in relation to nature? The answer is : he is totally *in it*, and therefore immersed in It. He is not separate from other actual events; he is a "percipient" event. The status of the knower does not seem strange to Whitehead, in that evcrything is conceived to be both subject and object, If for example, *A* perceives entity *B*, then the entity *A* also "feels" the entity *B*. This would mean that conscious knowledge is just a special case of prehension in which things effect and are effected by one ancther. The view that the knower has his own field of experience must be replaced by new the view in which the knower is thought as an ego-object amid objects".[20]

The point here to be emphasised is that natural

knowledge is a knowledge from within nature, a knowledge "here within nature" and "now within nature", and is an awareness of the natural relations of one element in nature (namely, the precipient event) to the rest of nature...The conception of knowledge as passive contemplation is too inadequate to meet the facts. Nature is ever originating its own development, and the sense of action is the direct knowledge of the precipient event as having its very being in the formation of its natural relations. Knowledge issues from this reciprocal insistence between this event and the rest of nature, namely, relations are perceived in the making and because of the making. For this reason perception is always at the utmost point of creation.[21]

CONCLUSION

We can now offer certain solution to the problems raised by scientific materialism in the light of whitehead's philosophy.

The mistake which the scientists make in relation to time is to ontologise the conceptual instant. We do not deny the method of instants in mathematical calculations. But with regard to reality matter is different. To conceive of the world in terms of instants, or to consider instants as absolute elements in time, does not fit in with our experience of the world and gives rise to many epistomological difficulties [22] Time is a constant process, in that it never stops. If time is conceived of in instants - and instant always means stops - then we are not in a position to tell how we get from one instant to the next. But from experience we learn that reality is a continuous process. Since reality is a process, and process takes time,

then perception must take time. The percipient event as well as the perceived event are duration, in that we never arrive at the limit of an instant.

Perception does not consist of instants. though it may look like it. When there is a perception, there is an intrusion of both memory and anticipation. It must be kept in mind that time, according to Whitehead, is not an ultimate entity which exists as a container for events. Time basically is an abstraction of the mind, in that measurement is done by using abstract conceptual framework. Space, too, is thought of by Whitehead in identical terms. Space is neither absolute nor has it real points. They are just the creation of mind Granted that points are real, but particles are always in motion, and therefore are not located in fixed configurations. Space and time are conceived by the scientific cosmology as separate, entities, but the philosophy of organism conceives of them as unitive.

Another mistake which scientists make is to ontologise the particles of matter in isolation. Whitehead gives them internal relatedness in his philosophy. Each particle is always modified by a large unity of particles of which it is the part.[23] We connot explain a plant simply through elemental particles which have nothing more in common then the external relations of proximity in space and time. Hence the theory that the particles of matter are absolute does not stand the test.

Another theory which Whitehead attacks is what he calls the "bifurcation of nature". This theory is completely unfaithful to experience.[24] When we are aware, we are aware of something, in that we see something; It may be a red patch of colour, an object, or something else. We see the object as

it is in nature. Our perception of nature is not at all bifurcated. Since the task of philosophy of science is to deal with the things perceived, it must explain the relations between the primary and secondary qualities, as perceived in nature. It is not an easy task. The only way left is first to give an account of the relations between the mind and material entities.

> The bifurcation theory is an attempt to exhibit natural science as an investigation of the cause of the fact of knowledge. Namely, it is an attempt to exhibit apparent nature as an affluent from the mind because of causal nature. The whole notion is partly based on the implicit assumption that the mind can only know that which it has itself produced and retains in some sense within itself, though it requires an exterior reason both as originating and as determining the character of its activity. But in considering knowledge we should wipe out all these spatial metaphors, such as "within mind" and "without the mind. Knowledge is ultimate. There can be no explanation of the "why" of knowledge; we can only describe the "what" of knowledge. Namely, we can analyse the content and its internal relations, but we cannot explain why there is knowledge. Thus causal nature is a metaphysical chimera; though there is need of a metaphysics whose scope transcends the limitation to nature, The object of such a metaphysical science is not to explain knowledge, but exhibit in its utmost completeness our concept of reality.[25]

There is an another 17th century theory, known as the "immediate bifurcation". This theory tells us that the mind is in contact with nature in many ways. Our knowledge of

time, of motion, of intertia is direct. But as soon as these qualities enter the realm of mind, we make some "psychio addition" in terms of colour, sight, etc. However, in this theory we do not find such a division which we find in the extr eme bifurcation theory. This theory tells us that some objects of perception are intentional, whereas others are immanent.

This type of bifurcation, according to whitehead, cannot be maintained, as the primary and scondary qualities stand and fall together. We do not reeeive them in bits and pieces; we receive them together.

Whitead is airing similiar views against bifurcation which Berkely putforth. Berkeley maintained that all qualities exist in the same condition, and they are received together by the mind or by nature. His arguement is based on this reasoning; that knowledge of the primary qualities is dependent on the secondary qualities, and if the secondary qualities are in the mind, then the primary ones are also in the mind. Whitehead is offerinng the same type of arguement from the perspective of nerve excitation. He does not put load on the mind rather he puts it on nature.

However, by doing this Whitehead is not able to solve the problem. He is making an effort to find a direction towards a solution for this problem. The task consists in working out a coherent theory of relations. He is certain that his philosophy of organism, by giving a detailed account of internal relatedness of all things, is able to tackle this problem within the cosmological context. He is at least confident of one fact that scientific materialism is in no position to handle this problem.

The outcome of this study has been the awareness of how the human mind easily gives in to abstractions, and that most of the conflicts in philosophy are the direct result of not realising the fact of abstractions. The lesson we must learn has been summed by Whitehead in these words: "The guiding motto in the life of every natural philosopher should be: Seek simplicity - and distrust it".[26]

NOTES

1. Alfred North Whitehead, *The Concept of Nature*, in *Alfred North Whitehead: An Anthology*, eds. F. S. C. Northrop and Masoh W. Cross (New York, 1961), p. 232 Hereafter *CN*.
2. Alfred North Whitehead, Science and the Modern World (NY, 1948), p. 275 Hereafter *SMW*.
3. *Ibid.*, pp 10-15, 55-61. 4 *CN*, pp. 216-17.
5. E. A. Burtt, *The Metaphysical Foundations of Modern Science* (Eondon, 1924), chps. 3, 4.
6. *SMW*, pp. 194–204. 7. *Ibid.*, pp. 22-23.
8. Aflred North Whitehead, *Process and Reality* (NY, 1929), pp. 78, 208. Hereafter *PR*.
9. *Ibid.*, p. 209. 10. *Ibid.*
11. *SMW*. pp. 93-104.
12. Alfred North Whitehead, *The Principles of Natural Knowledge*. in *Alfred North Whitehead, An Anthology*, *op. cit.*, p. 164 Hereafter *PNK*.
13 *SMW* pp. 71-73. 14. *Ibid.*, p 108.
15. *Ibid.*, p. 123. 16. *PR*, p. 4
17. *Ibid*,, p, vi 18. *SMW*, p. 82.
19 *PR*, p. 224. 20 *SMW*, p. 211.
21. *PNK*, pp. 167-68
22. *CN*, pp. 245-47; *PNK*, pp. 159-60.
23. *SMW*, pp. 109-12. 24. *CN*, pp 217-32.
25. *Ibid.*, p 220. 26. *Ibid.*, p. 294.

THE RELEVANCE OF THE YAJURVEDA TO THE MODERN TIMES

by Dr. C. L. Parbhakar

I

Yajurveda is a practical veda concerned with the sacrificial performances. It provides the mantras which accompany the offerings to various deities. Sacrifice is a religious activity which is directed to please deities and from whom benefits are expected. Sacrifice further concerns with Religion which has its foundations upon the faith and belief of mankind. This faith and belief is found with reference to the powers of higher beings viz., deities and which have sway upon the activities of the beings on the earth. In view of such a firm foundation of sentiments and feelings, it is indispensable that the vedas do bear everlasting relevance and influence to shape, to encourage and guide mankind. Academically speaking, the vedas have such type of contents that serve a unique knowledge to mankind. Rigveda[1] has its own secular importance It contains hymns which have reference to the routine life and elevation of human intellect etc. This veda serves a great purpose to help human progress in many fields of human activity.

Among the four vedas, Yajurveda, specialises in

imparting sacrificial knowledge with their practical application. The other three vedas viz., R V, S V and A V concentrate on hymns invoking the presence of deities with proper praise and prayer for them. A V, however, enjoins itself with the function of removal of the obstacles that might prevent and harm the sacrifice.[2] Thus AV bears a distinct character and this would be discussed separately.

'Modern' stands to signify the trends of the current society and enviornment which the corresponding society of people experience with The term also refers to the sentimental make up of the people and which further depend upon the influence of the correspond times. Although it is difficult to characterise exactly the modern times yet it can be said that people are unhappy, losing to realise the exact purpose of human birth and existence. The tempo of religiousity very much decreased and this is replaced by busied ways of behaviour which concerned with material welfare and satisfaction. At such a disturbed state, the vedas do stand as sources of guidance and inspiration with their unfathomable treasures of knowledge, often laid down fairly after deep experience and reflection. Therefore, a study of vedas with the desired perspective, at any time, helps the seekers to realise happiness and satisfaction. In a short article like this, it is not possible to exhaust the scope of the present topic and therefore, a few instances are cited drawn from YV such that it would be realised that Y V also endeavours to instill courage and enthusiasm to face the times by individuals. Vedas do point out that intellectual satisfaction and enlightenment of the intellect of man, stands at the base of human happiness. The materialistic objects do not give contentment and satisfaction as much as the Divine grace and enlightenment

of human heart. Vedas concurrently echo that, "respect unto deities results into happiness".

Vedas are not extraneous to the interests of mankind. They take into consideration the life of man and link with deities such that life of man on earth should turn glorious and re-joicing. YV supplies the necessary aids to ensure such a state of being. The aids are in the form of sacrifices and also certain optional rites. All these are directed unto human welfare. Vedas concentrate on the life of man after death. It inculcates, that one has to prepare himself for a similar, if not a better life in the regions which he attains after death. YV confirms that sacrifice is a great generative power and it is the 'means' and 'end' for happiness. Gods produced sacrifice though a sacrifice.[3] The scriptures say that he who has desire for Svarga (heaven-happiness) should perform sacrifice". Svarga' is only a region where increased comfort and satisfaction could be expected. Earth is a place where one could quality for attaining such a state of satisfaction.

II

YV is a solitary veda which has as many as one hundred and one schools and which underwent a split into Kṛṣṇa and Śukla divisions. The recensions lost is greater in number than what available. There are only six recensions[4] of YV and two of them viz., *Madhyandina* and *Kaṇva* belong to Sukla Yajurveda.[5] Black YV is older while the Sukla is a recent one specially acquired by Yajnavalkya from Āditya. YV, as such, consisting of these two divisions and put together stands a great relevance to modern times. Infact in the practice of religious performances, the utilised mantra-passages are traceable to YV only. For example, that form of the Gayatrimantra[6]

that is employed in *apa* by all Brahmins is found in the YV. Likewise the passage for blessing viz., *Śātamānam bhavati.* ॥ is found in the Taittiriya Samhita only. Hence, it may be said many passages of the YV have crept into Indian tradition that specialised on bestowing merit upon the devotees.

The mantras of the YV are direct and simple as they are concerned with the action and employment of the sacrificial rites. Further the style of the mantras is mostly characterised by metaphors. The sacrificial material is described in praise with great respect which is instructive to us. Moreover, by definition, the sacrifice is an activity that incorporates the co-operation of men of several trades and organisations. It is otherwise also known as a *'Sambhūya Samutthāna.'*

It should be noted that YV contains mantras which have secular contents referring to the situations of hardships to man that would make him unhappy. In this regard, it is made out that the YV presents an advanced stage of social conditions in a sense that such of those trades not known in RV, are mentioned in the YV. This points out that by the time of YV several activities connected to living were already known.

The strong point for success is to overcome opposition and antogonism. YV inculcates that sacrifice is a strong measure to outwit opposition even of super natural forces. YV is a source book for a curious student of Indian culture also.

In order to popularise the instructive value of the YV, anthologies prepared from the YV would be useful as they might contain the message that the YV imparts eternally

upon the mankind. Moreover no standard work of ART & LITERATURE grows outdated and therefore YV, being one such bears relevance to all times. The mantras are packed with thoughts of hope and enthusiasm such that living interest is provided for a reader. The text further points out that precedence for human action of virtue is occupied by Gods and therefore the man, in the context, need only to imitate them. Gods have started the sacrifice which was a measure for them to attain Godhead. Savitr, Aśvins and Pushan were the organisers. of sacrificial rites practically. [8] The Adhvaryu, the priest of the YV, acknowledge them during certain acts at the sacrifical performances.

III

There are several commentators [9] for YV. Traditiona scholars have stressed the sacrifice aspect in the mantras of the YV, while the academic scholars have pointed out the secular and other aspects of interest from the mantras of the YV. Taken together these ways of understanding the kandikas of the YV, it is possible to gather relevance of the subject matter of the YV to all times. Although Religion and philosophy form the bottom rock of the contents of the YV, the scope of relevance is even fresh in YV. Here under a few points are listed from the mantras of the Śukla YV that such the appropriateness of its use is realised to a certain extent.

IV

1) YV, like RV cautions for the care and importance of one's body. YV contains mantras which are prayers for deities that the limbs, [10] senses etc. The body should be firm, unlost untill end. Sacrifice is an occasion to request for

such a health for ane's body. There is a general prayer for Tvastṛ that: "that is lacking to the body need be filled up by him (*Yat tanvā uñam tat pṛṇa*). Deities like Agni Tvastr, Indra etc., are prayed for health in that direction. This point is dilated in later ethics of human conduct.

2) Each man has several aspects to fulfil in his personality throughout the life,[12] He should have the urge to do worship of gods and this Savitr blesses the devotee. He has to be a successful householder and Agni shall have to bless to that effect. A devotee need be rich in plantational wealth such that his hunger is satisfied. Soma-deity blesses him. He should be proficient in knowledge. Bṛhaspati blesses him to be successful. A man must grow glorious and prosperous. Indra blesses him to that effect. Rudra blesses the devotee with the cattle wealth. The truthfulness and character is blessed by Mitra etc., Thus YV points out the composite (9.39) nature in a human personality such that a man is meaningful in his existence.

3) What also adds to the body, is the lustre, brilliance and health. Agni Indra and Surya are requested to bless these features repeatedly during sacrifices.

4) YV adds that any man is complete only after progeny (*prajaya hi purnaḥ*) Therefore prayers are there in YV for the grant of strong progeny. The endeovser of man should be to become the people of God Prajapati through sacrifice such that life could be a fulfilment on earth (*prajāpateh prajāḥ batūma*). Moreover YV stresses directly the needed occasions for the joy of the genitals of the man. This implies the physical effort towards progeny in man is a sure occasion of joy

to his body, There is a prayer "*aṇandaṇandavaṇdaume*" (20.7) in the Sautramani sacrifice.

5) Longevity is an opportunity to serve gods, men and the other objects of nature. YV very much encourages man that he should aspire to see hundred autumns. This vedacautions "*Vyasema devahitam yadvyuh*" (let us live upto the full life for the sake of doing good to gods"). There are several mantras addressed to deities like Agni, Aditya, Prajapati, praying for longivity.

6) Sleep is an important experience of rest for man. It should not be intermpted by causes like: fear, bad dreams etc... God Savitr is requested to drive away 'bad dreams'. [13] (...*dussvapūyagum parā suva* .). Agni is requested to protect the devotee during his sleep and also that he gets back the senses and strength soon after he wakes up from sleep.

7) Friendship is a strength for man. Friendship with superiors is a source of guidance and joy for the devotee. Therefore there is a mantra in YV that he should acquire the friendship with gods and gods too must help for longivity" (2-5-21). That is YV inculcates 'satsanga' as a source of great fillip for human happiness.

8) Suicide is a sin. One should not stop the life. If one does so, it is a sin against himself. They are dercribed as: at mahano janāḥ self immolating persons. Even through thought such a hope should not be exercised. YV mantras condemn such thoughts and deeds and prescribs expiations(3.41) for such commitments. YV suggests hereby the value of life, body and logevity to man on earth. Added to that YV sings: "Iha /ratir/*iha ramadhvam*; *iha dhṛtir iha svadhṛtih* (8,51). That one should rejoice and exploit the sacrifical occasions granted by

god to him.

9) So for as religious life is concerned, especially that of a Brahmin, YV is specific in fixing standards. "He should have parents, sage like and pious adopting. The rsi-traditions highly strong and favourably disposed unto religious duties"14 (7.46). K$atra or nobility also is equally lauded by the YV. Brahma ahd Kṣatra when grow strong unitedly, there reigns perfect peace and wel-being for humanity at large. And therefore, there are prayers, like "Brahma Ksatram parta" etc., for gods in view of this.

10) YV prescribes that sacrifice is a '*Sreṣthatama Karma*' (1-1) and therefore '*apyāyata*' would be to all starting from *cows* whose milk is used as offerings for gods. Therefore, gods struggle a lot to maintain and establish activity belonging to sacrifice. That is, YV suggests that for any use and success the key note lies in sacrifice and that there is nothing impossible for a sacrifice. Moreover the sacrifice makes a promise that he would have friendly looks with all.

11) A feeling in man must be rampant towards the objects with which he is connected. YV points out the house that sacrifice lives and it also as an article to be protected by the sacrificer. There might happen a danger to the house and therefore in YV makes a prayer for the HOUSE as devata that it should not be afraid during the absence of the dweller as he would soon return rejoicing happily.16

12) The ideal to strive is to attain light and perfection. YV advises that one should feel to say "*Suryamaganma Jyotir uttaman* (35.14) and *idamahamanrtāt satyampaimi* etc., So

that life would be a fulfilment and realisation.

13) There are beautiful and effective prayers addressed to deities like Savitṛ Sarasvati, Agni etc., that they delight the mind and provide a great satisfaction. They have poetical value too.

14) It can be said YV shows keen awareness [18] of knowledge regarding certain sciences like Medicine, Surgery, Geography, Economic and political life etc.

In this manner a number of points could be gathered from the YV. Suffice it to say that YV is a sure book of relevance and guidance to man that lived at any time. VY further pitches upon a formula that" Knowledge accompanie, by action" is a sure measure of success in life.

NOTES

Paper submitted to the second Andhra Pradesh Oriental conferance, Waltair, Octr. 1979, Summary printed in "Souvenir of the Conference; pp 19

(Unless otherwise stated the references are to the Vajasaneya Samhita).

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2.) Dr. N. J. *Shende*"Religion and Philosophy of AV", Poona 1962.

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7.) Dr. C L. *Prabhakar* "A note on "Śatamanam Bhavati" SP, AIOC, Dharwar 1976. Full paper under press at Ahamadabad.

8.) *Devasya tva Savituh prasave Asvinor bāhubhyām puṣṇo hastabhyam gṛṇhāmi.* 9.1.

9.) Dr. C. L. *Prabhakar* "The commentators of the YV", BUJ, Bangalore. 1969.

10.) *bhodram karnebhisṛṇuyāma ...tanubhiḥ ...*

11.) *Cakṣuspā agne cakṣurme* pāhi ect.,

12) *Savita tva savānām suvatam, agnih grhapatinām, somo vanaspatinam, brhaspatir vacā, indro jyeṣtyāaya, rudrah paśubhyaḥ avtuṇo dharma patī nam,*9.39.

13.) also ... .. apa dussvapnyam suva...35.11.

14.) *Pitrmantam pai- trum rṣim, arṣeyam sudhātu daksinam...* 7 46.

15.) *'mitr asyāham cakṣuṣā saruani bhūtani samī kṣe...*36.1.

16.) *Grha ma bibhita .. manasa modamānah* 3.41.

17.) *ae g. Pavaka nah sarrsvati..* 20.84- *Sequel*

18.) See chapters 19 23, 25, 30, of the Vajasaneya Samhita which cover subject matter that would acquaint us with the animals, birds and men of different trades etc.,

ॐ

The Memorable Chaturmasa Of Jagadguru

D. B. Parulekar

His Holiness Jagadguru, Shri. CHANDRASHEKHARENDRA SARASWATI 68th SHANKARACHARYA of Kanchi Kamakoti Peetha is a saint, a sage, a sanyasi and an enlightened soul all in one. He leads an exemplary life of dispassion, dedication and devotion of the rarest kind to Goddess Kamakoti of Kanchi, who knows! he may have actual Darshan of the Goddess. Every minute of his life, say, every moment of his life, he dedicates to her in devotion. His life and holy acts infuse inspiration in those who come to him and wish to pursue spiritual life.

It was 17th June 1979, Sunday. It was raining cats and dogs, when His Holiness Jagadguru Shri Chandrashekharendra Saraswati reached the gates of Belgaum with his face beaming with a divine smile. The members of the Reception Committee, Rausaheb Gogte, Shri Balgopalan, the Divisional Commissioner of Belgaum, Shri. Shetty the Municipal Commissioner and a great number of distinguished citizens of Belgaum gave a hearty welcome of His Holiness at the very enterance of the city. The reception was a grand

one full of religious fervour and enthusiasm. Shri. Rudrappa, the expert clarionet player played his band with his party at the head of the great solemn procession. The citizens of Kerala and Madras with pitchers full of water to the brim on their head-a symbol of auspiciousness, followed the band players and our Jagadguru trailed on along the procession. That was taken in his honour. Bhajans were sung by the warkaris and men of Chidambar Seva Mandal. The procession passed on with suail speed, through Hosur and reached Gurudev mandir in Hindwadi.

The moment he saw a small memorial with Padukas on it, he asked whether it was any saints shrine. One of the trustees of Gurudeo Mandir, Shri. Jagannatharao Parulekar told him it was not so; but it was the exact place where Gurudev sat for meditation. When His Holiness learnt about the greatness of Gurudev Ranade in spiritual field His Holiness was happy.

On 24th June 1979, the Members of the receiption committee earnestly requested him over and over again to celebrate this year's Chaturmas anushthan in Shri Gurudev Mandir. On the 25th I had to leave Belgaum for Pandharpur for 'Ashadi Wari.' On the way of my leaving Belgaum I went to take leave of him for the time being and humbly implored him to be gracious enough to celebrate the Chaturmas in Gurudev Mandir. He complied with our request. Swamiji has his daily bath of water either drawn from well or in flowing water. It is his self-imposed rule to do so. There is no well in the Gurudev Mandir compound. Even then he complied with our request. We thought ourselves to be blessed.

He went to Sambra, a village about 7 or 8 miles away

from Belgaum. In Sambra, on 'Ashad Ekadashi' day he was in Maruti temple where he saw Vithal Rakhumai in his vision.

By the time he returned from Sambra to Gurudeve Mandir on the 8th of July Shri Dora Swami had got two basins dug and built for him to take his bath.

Shri Guru Pournima day, the day of Vyasa Puja fell on the 9th of July. By the morning of the 9th, more than a thousand devotees from different places of Bharat came to attend the Vyasa Puja ceremony. Dora Swami, the manager of Tarapur Company prepared a suitable platform for the Vyasa Puja. A number of baskets full of various kinds of sweet smelling flowers were sent from Bangalore. Festoons of these flowers were prepared and were hung around the Vyasa Puja Platform. Their fragrance filled the place. Learned men, well-versed in Vedic Core, who came from Tamil Nadu, Kerala, Bengal, Orissa, Gujarat and other places cited the Vedic Mantras in sweet and melodious modulation which enraptured the hearts of all present there. In such a pleasant, holy and spiritual atmosphere the Vyasa Puja worshipping ceremony went on up to 3 p. m.

This being over His Holiness gave Mantrakshate to all. Shri Tadapatri from Madras not only proposed but also gave a dalicious lunch to all who came to have it as 'Prasad'. About 5000 people had Prasad. His Highness the Rajesaheb of Sondur attended the function with Her Highness, the Ranisaheb. Bodaswamiji from Kanchi, Rajgopalan, the engineer and about 10 fo 12 disciples of Swamiji stayed in Gurudev Mandir during the whole period of Chaturmas. A Doctor from France named Mr. Demetry came and stayed in Belgaum just only to have the daily Darshan of the great Jagadguru and stood

with his hands folded in reverance to his holiness. He stayed here for two months. On 12th Sept. the Queens of Spain and Greece along with their children and some foreigners came to Belgaum to pay their homage and reverance to His Holiness. Shri T. M. P. Mahadevan, a well-known philosopher came with them. They stayed for a day and had a talk with Swamiji for about 5 hours or so. When I asked the Queen of Greece How is it that you travelled such a long distance just to see His Holiness? She smartly snapped and said, 'He is Christ to us'. I again asked "what is it that attracted you to him?" she said "His wonderful Silence". When great and learned foreigners look upon him as so great and enlightened soul one can just imagine to what great spiritual height he must have reached.

A number of Politicians, social workers and philosophers came simply to have his 'Darshan' and made their respectful obeisances at his feet. Some chief Ministers also did not miss this golden opportunity. The Finance Minister of India Shri Venkatraman Came thrice with his family to pay homages to him and received his blessings. Sri Dadasaheb Apte, one of the founders of 'Vishva Hindu Parishd' look upon him as his Guru. Shri Amarendra Gadgil is an ardent devotee of Shri Samartha Ramadas. Both these great men came and had a talk and discussion on current affairs in Sanskrit.

Swami Narayanananda Saraswati had performed one of his previous Chaturmas Anushthans with the Jagadguru. He also came to see him before His Holiness sat for his Chaturmas here. He requested him to visit Ugar after his Chaturmas was over. Narayanananda Saraswati was a medical practioner before he took Sanyas He is meticulously Careful not to

touch fire and money. His 'Aradhya Daivat' is Ganaraj. In his Grihasthashrama period he saw great souls such as Gurudev Ranade, Shridhar Swami, Karapatri Swami, Prabhu Datta Brahmachari, Kevalananda Swami and some other and spent some of his time in their company. He says Shri Jagadguru of Kanchi impressed him as a true "Paramhansa and Sthitprajna."

Every Sunday and Monday from 7 p, m. to 9 p. m. the members of Chidambar Mandal sang their Bhajan in Marathi and Kannada under the guidance of Prof. L. C. Patil. Some devotees who came from Tamilanadu Sang Tamil Bhajans and devotional songs in praise of God every Saturday.

One day Swamiji went to see the site for Chidambershewar temple which is in the area of Angol Extension. He presented a Silver Lamp-stand 'Samai' to the temple. The idols of Vithal, Rakhumai, carved in Amritshila which the great grand-mother of Shri Sarnobat had were given to Swamiji. These idols were in the house of Sarnobat for at least a hundred years or so. His Holiness performed Archana of these idols for 3 days. He asked them to construct a temple and instal these idols in that temple. This temple is to be built adjacent to the one to be built as Chidambareshwar Temple. These idols lay unworshipped for the last hundred years or so, but the very touch of Swamiji divinised them. Jnyaneshwar says,

ते पाषागही आघवे । चिन्तावत्न कां नोहावे ? ।।
तिथे भुमिके कां न यावे ? ।। सुवर्णत्व ।। अ. १८१ ओळ १६४४

In this way the idols were divinised by the very touch of his holiness.

One hundred and sixty five devotees from Bombay came to have the holy 'Darshan' of Swamiji. They stayed in Samarth Mandir Tilakwadi. They gave Bank Certificate of one lakh to be credited to the Vedant Trsust Account, founded in 1959. Every year the Trsut spends Rs. 75,000/- in Andhra and Tamil Nadu by giving grants to students who pledge to dedicate their whole life in the cause of "Adhyayan and Adhyapan" of Vedanta. His Holiness Shree Jagadguru has founded sixteen rich trusts to propagate, preserve and protect the Vedic love and Bhartiya culture. One of the trust is managed by the Tirupati Temple managing Committee which spends Rs. 1,50,000/- every year in charity and donations. Some trusts have an amount of more than a Crore to their credit in Banks.

Soubhagyavati Subba Laxmi, a famous Songsteress from Southern India came to Shri Gurudev Mandir to render her musical service to Swamiji. She sang sweet and melodious devotional songs in praise of Kamakshimata and Aadi Shakti in the morning and evening. She Sang Bhajans in Tamil. One Monday it was 'Shiva Prasad' day. Swamiji suggested her to sing Shiva Stotras only. She sang them from the core of her heart The whole hall resounded with her melodious voice. She held the audience spell bound. Swamiji was pleased Indeed it was a musical Heat. She felt that she was blessed. Swamiji equally pleased to hear the Bhajans and songs sung by Sangmeswar Buva Gurav, Pachapur Buva, Sashtri Kamat and others.

On the previous day of Ganesh Chaturthi he wihsed that he would like to have a Ganapati idol to worship on the Ganesh Chaturti day. Shri Raghavendra Talwalkar, an

artisan prepared a clay idol of Ganapati. He laboured the whole night to complete it. He gave it to Swamiji to worship. Swamiji was pleased and performed the Ganapati pooja with flowers and durva. Next day it was immersed in Kapila-tirth tank in Belgaum.

A Pandit came with prasad and teerth of Ganapati from Rameshwar. A legend runs that Lord Ramachandra installed that Ganesh idol at the time of constructing a bridge to cross over the sea to Lanka to set free Sita, his wife. There are Navagraha idols all around this Ganapati idol. When the ocean is in tide these idols sink under the rising tide. Once these idols went under water a fisherman unkowingly dashed his boat against one of the idols. It was smashed. Swamiji did not want this to happen again he saw a wire fencing out around the whole area. Thus it is safe now.

Nashik Kumbha Mela Day fell on 29th August. Swamiji sent for me. He asked at 10 A. M. to prepare a true copy of an article in Sanskrit by Shree Krishnamurthy Swami. It was to be completed before 3 P. M. I did so. I do not know why I asked Swamiji how I should celebrate the auspicious time of Kumbhamela. He immediately advised me to offer Abhisheka by giving Shri Kapileshwara Shive a bath of 108 pitcers of water. I did so some members of the samiti also helped me.

His holiness asked me to sit for "Jnaneshwari Anushtan" in the morning and to elucidate the verses read in the morning in Hindi in the evening. It is a joy for me to sit for Jnaneshwari Anushtan which I peform whenever I find time. But to elucidate it in Hindi was a great problem. I have no mastery

cver Hindi. It is not an easy job to explain "Jnaneshwari" even in Marathi my Mother Tounge. Hesitatingly and humbly I told Swamiji that I have no command over Hindi and would not be able even to satisfy myself. He told me that Tamilians do n t know even the ABC of Marathi. So he wanted that Should try my best and explain it in Hindi, so that they would understand something at least.

I began the "Anushathan' on the 19th July 'Ashadh-Vaddy Ekadashi" day. Mr. Patrar, Nagesh Ambardekar, my son Chi. Prasad Parulekar sat for the "Anushthan". On the day when the 9th chapter was completed, Chi. Prasad had slight temperature and so he had to discontinue. Shri. Deshpande joined us there after. Shri. Dada Patarkar took part in it for a day only. We read 300 verses daily. The "Anushthan" was over on "*Shravan Vaddya Ekadshi*". From 5p. m. to 6p. m. I explained in Hindi the portion read in the morning. During this "Anushthan" period Swamiji came and sat before me four times. A linguist, the devotee of Swamiji, whom He called "*Vidyarthi*", took notes of my Hindi elucidation and read them to Swamiji at night. Swamiji some times asked me some question in faultless Marathi. I tried to satisfy him by giving more explanation. I think he was satisfied. He gave me a "Bharajari Shal" in token of his appreciation and satisfaction. I have treasured it as the most valuable possession in my life. Madrasi's staying in Belgaum regularly attended the Pravachan. On the 19th of August Karadkar Buva a well know Kirtankar served the Swamiji with his kirtana. It was a very interesting and instructive inded.

On the 8th August Seven Brahmins from Madras and Tanjavoor sat for Bhagwat "Anushthan". It lasted up to

"*Gokulasthami*" day. They read Bhagwat in Sanskrit and explained the same portion in the evening in Tamil. Tamil knowing audience was very much pleased.

During this period some Vedantarins came to see Swamiji. They discoursed on Vedanta and Upanishads. Swamiji was pleased. He appreciated their deep study of Vedas and Upanishads. Six of them were honoured with Mahawastra and Dakshina on 1st September. He asked me to tell them to propagate Vedas and let people know their spiritual greatness.

Kumar Niranjan Ambardekar draw a beautiful pencil sketch of His Holiness. It is so life-like that when Swamiji saw it he was pleased. He blessed Niranjan and gave it back. Niranjan has kept it with himself as a blessing of Swamiji.

on the 6th of September 1979, the last day of Chaturmas meals Prasad was served to one and all It was looked upon as the prasad from His Holiness. Thousands of devotees from Belgaum, its surburbns, and near about villages came and took Prasad. No such grand function of distributing Prasad was seen Hindwadi before.

That day His Holiness had slight temperature but his daily religious observances went on un-abated. He was as calm and serene as ever. In keeping with the tradition, Swamiji left Gurudeva Mandir at about 8-30 P. M. He went to Ghumatimal Maruti Temple. After 2 days he went to Shri Maha-Laxmi Mandir in Hindwadi. He returned to Gurudev Mandir on 9 th September.

The Mahayogi Ekanath Maharaj completed the work of

rewriting "*Jnaneshwai on Bhadrapad Vadys Shashti*" in auspicious Kapileshashthi Yoga. May be it was in a way, a kind of co-incidence that on this very particular day Shri Jagadguru sent a copy of *Jnaneshwari* to Rajan and Co-printers and Publishers in Madras to print it in Tamil Script. It is expected to be out in book form before Swamiji goes to Pandharpur.

One Sunday the 16th, early in the morning, he left Shri Gurudev Mandir in the direction of Sambra. No one had even on inkling that he would leave Shri Gurudev Mandir so unexpectedly.

Shree Dorai Swami took great pains to see that nothing was wanting in management, supply and provision. Really he was an atheist, Some miraculous change came over him, the moment he saw His Holiness He says that it was, indeed, a happy turning point in his life. During the whole period of Swamiji's stay in Gurudev Mandir he stood in attendence to Swamiji.

I consider myself to be the luckiest and most fortunate one, in my own way, to have the rarest opportunity and good fortune to come in so close a personal contact with His Highness and sit at His feet. I am fully convinced He is a saintly personality of the rarest type and highly spiritual attainments. He lives an anstere religious life. I look upon him, may he is as a Jagadguru in the truest sense of the word from all angles of view. He shines supreme in the majesty and glory of asceticism. His silence is more eloquent than speech. He is adored, reversed and esteemed by people of all castes, creeds religion and nationality. He is a beacon of spirituality. His devotion to God is un-paralelled. His divine look dispells all the gloom. One feels relieved from sorrow and finds a

kind of joy. One gets solace in his presence It is a treat and bliss to be near him.

My friend C. G. Kulkarni and I had a kind of pleasing experience when we went to see him to Kaknur. Then he was in his way to Badami. The thrill of experience, I feel even now when I am writing this article. When He saw us he asked some of his disciples to remove the bench that was kept there to ward people off from going too near to him. It was removed. We too sat a bit nearer in front of him. When he spoke his breath and exhalation spread some kind of aroma which we both smelt. It was so sweet, so mild and so fragrant. The whole atmosphere was full of divine calm. When we were looking at him his face reflected a kind of aura all around him. This was the most thrilling experience for us.

Most of the time he is in the state of quiescence and silence. His life and wisdom are a source of inspiration and guide to those who are heading their Path way to God. His very memory is a blessing in itself. He is a personification of deep dispassion. He is scrupulous observer of sanatana Dharma. He is a towering representative of marvellous power born of Bhakti and Yoga.

He is now on all India tour to promote spiritual welfare, holding high the unfurled flag of Sanatana Dharma even at such an advanced age. May he long !

Review

Love Of The Two-Armed Form

By :Bubba Free John;
The Dawn Horse Press, Middletown, California, 1978,
pp. xxiv + 458. Price - $ 9.95.

This well-produced and beautifully got up book gives the essence of the thoughts of a spiritually advanced and enlightened master on the much misunderstood subject of sex and oits rightful role in life.

The subtitle is self-explanatory. "The free and regenerative function of sexuality in Ordinary Life, and the Transcendence of Sexuality in True religious or spiritual practice".

The author is the founder-prophet of the free communion church with its own disciplines physical as well as religious, for the novices as well as esoteric seekers. He gathers into himself the inherited wisdom of humanity down the ages as preached by Patanjali in the *YOGASUTRAS*, by Lord Krishna in the *BHAGAVADGITA*, the *BIBLE*, the Buddha and the adept Siddhas in the East, not to speak of well-known enlightened masters of the west.

The book is in two parts. The first is devoted to the nature of Liberation and Transformation of the Emotions and Sexua connection of life stressing how sexuality at the

animal level can be sublimated into devotional Surrender to Divine Experience actually lived through. The second part highlights the Ecstatic practice of transcending sex and reaching the *Summum bonum* of YOGA.

The book is written in a gripping racy style and is very readable. Its central though, viz., "God is the Transcendental Consciousness and Radiant Life that hervades the body, the Mind and the World" is ineed very familiar in Indian thought, especially in the philosophy of Advaita. In Indian aesthetics too the vital concept of *RASA* with its two poles of *ŚRINGARA* (Sexual love) and *ŚANTA* (Transcendent love) bear a strange affinity to the ideas apealingly and clearly presented in this volume. The Upanishadic equation "*RASO VAI SAH*" finds its modern re-statement here. The idea of *BHAKTI* as *DEVADI-VISAYAKA-RATI* is an unmistakable analogue of the argument developed here.

That true communion is Sexual Love is an aspect of Divine Transcendence is a truth which is almost forgottion in this age which workships mammon and animal-sex to the detriment of spiritual values. It comes as a welcome summer breeze dispelling many wrong notions both about sex and about religious ecstacy. We welcome this publication as an eye-opener to many forgotton truths about the basic needs of man and his destiny.

DR. K. KRISHNAMOORTHY

Academy of Comparative Philosophy and Religion
Belgaum.
Report for the quarter ending 30th June 1980

There were two meeting of the Board of Trustees during this quarter. We have invited Prof. Shiv Shankar Roy, Head of the Deptt. of Philosophy Allahabad University to deliver Gurudev Ranade Memorial lectures of 1981. A Seminar will be held on "Varieties of Religious Experiences" by about the end of his year and several distinguished persons have been invited to take part in it.

Prof K. D. Tangod has now taken up the responsibility of bringing out Pathway to God with the help of Prof. Shreenivas Kulkarni. It is hoped they will improve the tone and circulation of the journal.

A bore-well has been constructed in the compound of Shri Gurudev Mandir, at a cost of about Rs. 15,000/-. It is giving adequare water supply and working well.

A function was arranged on 29-5-1980 to inaugurate the Gurudev Ranade Memorial Lectures in Gurudev Mandir. Shri D. Balgopalan I. A. S., Divisional Commissioner, Belgaum was the Chief Guest. He spoke on the Philosophy of Shri Gurudev Ranade and said that the lectures of Shri M. S. Deshpande in Kannad on the Philosophy of Ranade will be enlightening and interesting. Shri K. D. Sangoram, who presided over the function, requested Shri Deshpande to begin the series of lectures. Shri Deshpande then delivered his first lecture.

On the same day, Shri D. Balgopalan opened the bore-well which was constructed with the blessing of His Holiness the Senior Swamiji of Kanchi Mutt, who was camping in

Gurudev Mandir last year.

A "Nama- Saptah" w s begun from 30-5-1980 and it ended on 6 h June, which is the day of Punya-tithi of Shri Gurudev Ranade. On the closing day, there was Bhajan, Arati and Prasad, when about 75 presons were present.

The lectures of Shri M. S. Deshpande have gone to the Press and the book will be published before the end of this year.

Shri R. N. Saraf, who delivered Gurudev Ranade Memorial Lecture in 1979, has delivered the manuscript of his Marathi lectures on ज्ञानेश्वरांचें आत्मदर्शन and that manuscript will soon go to the Press. We hope to publish this book too, before the end of this year.

A few books have been added to the library. A small grant of Rs. 200/- was received from the Divisional Commissioner, Belgaum for purchase of books.

The following persons were enrolled as Life-members in this quarter.

1) Dr. V. R. Ashtekar, Kolhapur.
2) Shri V. D. Tendulkar, Bombay.
3) Shri Dilip Shripad Hange, Ahamednagar.

Donations were received from the following persons.

1) Shri Pranesh Chetty, Hubli... Rs. 101/-
2) Shri R. V. Deshpande, Angol .. ,, 11/-
3) Dr. S. K. Borkar Bombay ... 101/-
(in memory of his late father, Dr. K. V. Borkar - Karwar).

We are grateful to all the above persons for their help to this Public Trust.

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१) कर्मयोग डॉ. ह. रा. दिवेकर २-००

२) श्री गुरुदेव रानडे प्रा. भा. र. मोडक व सौ. वसुधा मोडक ३-००

३) श्री ज्ञानेश्वर चरित्र रामचंद्र नारायण सराफ ८-००

४) गुरुदेव रानडे व त्यांची पारमार्थिक शिकवण

ग. वि. तथा काकासाहेब तुळपुळे १५-००

५) ज्ञानेश्वरांचे तत्त्वज्ञान सौ. पद्मा कुलकर्णी १८-००

Shri Gurudeva Dr. R. D. Ranade

Born
JAMKHANDI
3-7-1886

Samadhi
NIMBAL
6-6-1957

Life Of Shri Gurudeo Ranade ۞

Shri S. N. Deshpande M. A.

Chapter Seven

THE SPIRITUAL GANGOTRI OF GURUDEO.

In his preface to Nitya Nemavali - the Prayer-Book with choice collections of devotional verses from saints - Gurudeo Ranade has quoted a passage from Swami Vivekananda -

"The greatest of men have passed away unknown. The Buddhas and Christs whom we know, are but second rate heroes in comparison with the greatest men of whom the world knows nothing. Silently they live and silently they pass away; and in time their thoughts find expression in Buddhas and Cnrists and it is these latter that become known to us."

In this reference to the greatest men of whom the world knows nothing, Gurudeo had in his mind the saint of Nimbargi, the saint of Umadi, Shri. Amburao Baba, and Smt. Shivalingavvaakka, who were like glowing cinders hidden under the ashes. Though, the rough and the rural exterior of these four

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۞ Continued from Pathway to God, Vol. XIV. No. 3 (April 1980).

mystic saints was protecting them from public gaze and social popularity, rare souls like Gurudeo Ranade could perceive the dancing divinity in their saintly personalities and proclaimed their spiritual greatness from house tops.

While giving a message to the All Faiths Conference at Lachān (Bijapur Dist. Karnataka) in 1948, Gurudeo wrote thus about the saint of Nimbargi. "He is like a Bakula tree whose flowers though in a corner, would send the fragrance throughout the length and breadth of karnatak. He tapped afresh the spring of Self-knowledge which had gone underground. He revitalised Self-knowledge that had fallen on evil days. When the sapling of Self-knowledge, newly planted by him, bears fruit, its splendour will automatically manifest itself."

Gurudeo 's following description of his spiritual exoeriences in the vicinity of the holy shrines of the saint of Umadi and the saint of Nimbargi will give an idea about the splendour of spiritual exhuberance of the saint of Nimbargi. " When I entered the sanctuary, my bodily consciousness was lost. My mind was changed to supermind. All sense of bound-ness was then over. Reason came to a stand-still. Words were metamorphosed into no-words ; I was my own self. My eyelashes ceased to twinkle. Distinction between night and day was gone. The whole universe was alight, and was filled with the resonance of God. I was merged in an ocean of bliss and my beatification was ineffable. " He has given vent to this in his preface to Mysticism in Maharashtra in connection with the description of the sanctuary referred to by Dnyaneshwar in his Arati or prayer - song, sung in the early hours of morning.

He cherished as much or even more respect and devotion for the saints of Nimbargi and Umadi as he had for saints like Dnyaneshwar, Tukaram, Kabir and Ramdas.

So, Gurudeo's first and the fore-most spiritual book was about the devotional, ethical and mystical teachings of the saint of Nimbargi. Since his early days of devotion after his spiritual initiation from the saint of Umadi, he regularly read the hand - written copy of the teachings of Nimbargi Maharaj, first written by a direct and close disciple Shri Raghunathacharya. Gurudeo said " I have lavished more attention and labour on this book-Bodha-Sudha than on any other books of mine." One of his devout followers Shri. M. S. Deshpande of Athani, worked hard under the guidance of Gurudeo and prepared the book most systematically to the full satisfaction of Gurudeo, with a long authentic preface giving the spiritual history of the devotional school of Gurudeo and composed an inspiring prayer-song in Kannada which was immensely liked by Gurudeo.

I am giving below initially the English translation of the prayer-song composed by Shri Deshpande in Kannada.

(1)

Oh Master of Masters mine !
Mysterious Thy might Divine.
May not my mind ever feel
Attracted for the worldly weal
Full well let devotion swell
And ever in Thee my mind may dwell.
May God display His splendour
Before my eyes of wonder.

(2)

Plant in me Thy righteous Seed
Supplanting of the wicked weed
May my mortal coil
Always in Thy service toil
May my thoughts ever glow
And words resplendent from me flow
May my deeds ever shine
In Thy brilliant Light Divine

(3)

May my mind forever
Thy hallowed Name remember
Nor pine for other things
That never lie within its wings
May it drink nectar full
That springs from Thy Name withal
may it plunge like a fish
In the Ocean of Thy Bliss.

(4)

Thy grace shall be the food for me
Thy grace shall be my drink
Thy grace my vital breath shall be
From no terror shall I shrink
May the fountain of Thy love spring up
And pour a nectar shower
Eternally to bring me up
That I may fully flower.

(5)

Thy measured words like lightening bright
Lend my heart Thy light and might;
May Thy voice like thunder fall
And drive out penury once for all.

This Kannad poem has been included in Kannad Paramartha Sopana by Gurudeo Ranade. Here is its essence, as given by himself.

"Oh Lord ! my great Master ! I am unable to understand your great powers. Let me not be attracted by the greatness and importance of the world; instead, let Thy greatness fill the world. Let Thy contemplation and Thy service be the only two occupations for me. Let your mercy and compassion constitute my food, my drink as well as my life-breath ..... They will be my life-substance and elements. Let my thoughts and words and deeds shine under the canopy of Tny illumination. Let Thy light spread all round and let my thougnts and words and deeds shine under that canopy, so that they will attain to health and vigour. Thy instinctive speech is like a flash of lightening which fills one with vigour, life and energy, as light and lightening do ; while Thy premeditated, deliberate and reasoned speeches are like thunders which reverberate everywhere, particularly in my heart, and drive all de usions therefrom. Let all my life be devoted to Thy service, Oh my spiritual teacher : " (P.G.K.P. 94) (LL p. 71 - 74)

Bodha Sudha deals primarily with ethics and mysticism. It is divided into four parts: i) Fundamental principles of Conduct, ii) Renunciation of Vices, iii) Cultivation of Virtues, and iv) Pathway to God. This classification will easily bring home to us that the book has been designed mainly from the points of view of modern ethics and mysticism. It expounds the ideal of achieving spiritual development, without abandoning our worldly life, and points out the need for a virtuous

life for the attainment of this ideal. Just as a few Western moralists hava chosen one of these three virtues, viz, wisdom, faith and justice, as a basic virtue and tried to deduce all other virtues from it, this book maintains that all the virtues can be derived from Bhakti or devotion, which is considered to be a central virtue. This is the main doctrine immanent in this book.

- Part One

Fundamental Principles Of Conduct :

(1) **Unique Human Life** - A rare gift - The human life is the fortunate fruit and culmination of the good deeds performed during our different births as beasts and birds. During the entire cycle of eighty-four lakhs of places of birth, the human life is a rare gift. Hence, we should utilise this rare opportunity of human life for the sake of emancipation from the cycle of life and death, through meditation on the Divine Name intensely, till the end of life.

(2) **Four Stages in human existence:-** Man has to pass through four stages in human life - (1) Childhood, (2) Youth, (3) Adult (4) Oldage. Childhood is the stage of ignorance. In youth the human life is in the grip of passion and lust, on account of which one becomes a toy in the hands of his beloved wife and neglects his duty towards his parents. Owing to his merits of good actions in previous life, he gets children. But, if he behaves in this life without any balanced caution against sinful deeds and hasty actions, he will heavily suffer in life. In oldage, if he wastes his time in family anxieties and worries without utilising his time in spiritual meditation, he has to suffer heavily the bad consequences of the deeds in his

earlier life. So, one should fruitfully engage oneself in meditation on the name of God and attain to Self-realisation with a vigilant and a cautious mind in all these four stages.

(3) **The Strength of conduct and character is the strength of God:-** Our conduct and behaviour alone can save us from the ever impending collapse in life. The strength of behaviour is the real strength and support for a sound and safe life. Perhaps the strength of conduct is even more superior to the power of God. Hence, we should rely mainly on the strength of our conduct. We should not rely or depend upon other things in the world. God resides in our hearts with a balance in his hands. He administers justice to us according to the strength of our behaviour and conduct. People blame God for their miseries in life, instead of blaming themselves for their misconduct. Even a thorn would not prick us if our conduct is good and upright. If our behaviour is righteous and perfectly moral, even the three deities, Brahma, Vishnu and Mahesh cannot harm us. If we are unrighteous and vicious in our behaviour, we are bound to suffer the evil consequences and miseries in life. The above three gods cannot avert the consequences if there is defect in our conduct. The strength of Gods is not more powerful than the strength of character and conduct. So, the great saint Purandardas exclaimed in his poem "If my deeds are more powerful, what can you do to me, Oh God!"

("ना मांडिद कर्म बलवतवादरे नी माडुवदेनो हरिये")

(4) **What we sow, so we reap:-** How can we expect to harvest wheat after sowing bitter cumin seeds? The disease will kill you, only if God wills. Disease is simply a destroying tool or instrument in the hands of God. The disease by itself cannot do any harm if our conduct is upright and perfect. So, we should acquire and accumulate the love of God through

virtuous behaviour and noble conduct. Then, we will not be required to suffer from mental anxieties and physical ailments.

(5) **The echo is the carbon-copy of the original sound :-** If we pronounce 'Haik' in Gol-Ghumat at Bijapur the echo or the resounding sound will be 'haik' only. Just as we be-have towards others, similarly they would-behave with us so. we should be well-behaved with all and should impart and give them happiness and joy.

whatever we give to others, will be reciprocated; Love for love, Anger for anger, Pride for pride, Indifference for indifference, Respect for Respect, Insult for insult, Deceipt for Deceipt and Hypocracy for Hypocracy. Our account will be debited according to the nature of our balance in-hand.

The law of reciprocal causation will operate. Contentment and peace will be reciporocated with contentment and peace and misery and anxiety will yield misery and worry. In all the living creatures, there is only one and the same Divine Entity. So there is no doubt that whatever we do to others will be reciprocated unto us.

(6) **At every step we should introspectively examine ourselves:-** We should always be vigilant in scrutinising and introspecting our behaviour and conduct. Even if a thorn or a pin pricks us, we should introspectively trace its reason and the lapse in our behaviour and find out our deficiency in character and detect our crime. After such a self-scrutiny, we should feel repentance in our hearts and we should chastise our minds and correct our behaviour. If we do this introspective search at every breath, we would not be harrassed by any disease or misfortune.

(7) **Behave as you speak:-** If there is consistency in your talk and conduct, the cycle of birth and death will come to a stand-still. Behaviour means good conduct. Pursuance of good behaviour consists in acting up to the bidding of the spiritual master. Thus, our human life will be sublimated in the end if we obey and behave according to the teachings of old saints and sages. Then, this soul or Jeeva will be emancipated or liberated from the cycle of birth and death. We will merge with the Universal Divine Soul.

(8) **Thou art God Shiva:** - When calamities befall, people pray the Almighty "Oh God kindly bless us with good. No body else is capable to grant us a remedy for our well-being. So, all good must come from you". Thus, we pray God Shiva. This really means that yon are praying unto the God your own self. Good or bad would accrue according to your own will. Nobody else can have any control over the Good or the Bad that is going to befall on you. Thus, we should pray our own inner-self for our ultimate Good. This constitutes essentially the remembrance or meditation of ths Divine Self within ourselves.

Part Two
Renunciation of Vices.

(1) **Woman, Gold and Landed property: Three Traps:-** In these three traps all men are entrapped. These three things in the world have been given to us by God according to our past Karm or deed. We should remain contented till death within our own lot bestowed unto us by God.

Despising our own possessions, we should never, during

the whole day, wishfully or greeildy look at the posssession of others. If we greedily look at others wealth, our vision or eye-sight will be polluted and parched. If we struggle and worry to acquire others things, our mind will be degraded to damnation. These are our real enemies. If we are swayed by these three things of others we will perish ourselves. We should not fondle our sense of greed for these three things. If we cannot control our greediness in respect of these three-Woman Gold and Land, belonging to others, we should pray God for them. But we should never desire for others things. We should imagine others wealth and property as the filthy dung of vicious people. And thus, we should never fall a prey to all these three and remain contented within whatever God has given to us.

(2) **Contact with others' ladies results in horrible life in hell** :- We should never associate ourselves with others woman, even if this rigid discipline amounts to death. This vice of adultery or illicit connection culminates in loss of dignity, prestige and money as well. Any connection which is immoral results in utter waste of life and loss of good reputation. Essentially it uproots the very basis of human dignity and existence, Not only the worldly life is at stake but even the hopes of heavenly or other-worldly life or emancipation are set-at-naught. He has to suffer a terrible and a horrifying life in hell, or perdition. Such persons are a burden on mother earth and a wasteful drain on food. The burden of such vicious people is intolerable for the goddess of Earth.

Therefore, righteous persons should invariably respect others' women like their own mothers. This alone can bring them real happiness. And thus, if they can make it a point in their daily life to surrender themselves every moment comple-

tely to their spiritual master and to the Divine Name they can enjoy the real bliss of spiritual liberation.

(3) **Untouchability should really be Observed in respect of Anger or wrath ;** Anger is indeed such a vice that we should try to be vigilent not to allow it to over-take us. We should never be contaminated by the vicious emotion of wrath. Poverty will besiege that home wherein there is always the grating noise of anger. Nobody will like him, none will call him a gentleman and all will hate and spit at him, who is an eays prey of anger or irritation.

So, when anger overtakes us, we should take utmost care not ro fall a prey to it. We should avail the help of prudence and cool thinking and avert the hour of irritation. Every time there is an eruption of irritability, we should condemn ourselves, through introspection and sublimate the wrathful inclination of our mind. Thus, we should incu'cate in our hearts a moral discipline to bury the upsurge of anger. There is no harm in getting angry with youngesters for the sake of their improvement and character building. But, under no circumstances, the wrath should exceed the limits of verbal abuse or oral scolding. It should never result in beating the young children. The mental wrath or exasperation should never be expressed or brought into action through the misuse of hands. There is no guarantee that it may not result in some thing serious for the youngesters.

(4) **III - Effects of Egoistic Pride :-** Man always is a victim of pride and egoism. It is indeed most unfortuna'e that occasionally we fall a prey to our Ego and are entrapped in the meshes of pride. The roots of impudance and Ego are

deep, fathomless in their nature. The presence of these two vices results in numerous insults and injuries to ourselves and to others. Pride makes a man to speak insolently to others, to beat them and to attack them. Those who are victims of pride, forget the balanced sense of discrimination between high and low or good and bad. They lose the sense of proportion as to how to talk to different persons. They forget the obligations of others in the heat of their pride and mix up the noble with the ignoble.

A man cannot get rid of the consequences of the crime of pride. Just as he prides upon others, so also, others will be impudent with him. He will be treated as an old footware. Even if he talks in pride, no body would respond to him.

The person with pride invites Self-destruction. If the pride is on account of woman, gold and landed-property or on account of sons, wealth and wisdom and strength, all of them will perish and he will begin to lose one by one. If the king is proud and impudent, his kingdom will go away or vanish, and if the poor begger feels proud, he will not get any alms in charity. In this way if we are arrogant and proud, God will belittle us and nullify our pride and insolence.

Similarly, we should never feel proud or conceited in our spiritual life. On account of pride and egoism the spiritual strength would be weakened. Those who are ready to lose their spiritual power should allow pride and arrogance to overtake them.

Therefore, whenever pride peeps in, we should look at great men and caution our minds: When such great people are

without pride, why should we be proud ? With this introspective self-appeal and introspetion and with the fear of losing everything, we should not allow even the sprouting of the sense of pride. If it creeps in, it should be demolished at the starting point. Whatever God has given to us should be enjoyed in seclusion and in a hidden manner without any sense of pride.

(5) **Jealousy results in disappointment and lands us in a famished condition** :- We should never fret and fume with jealousy at others' well-being or prosperity, children, and high position in life. We should never be intolerant at the sight of the good of others and never ill-wish for them. Those who are jealous of others will get no food and those who are unhappy and intolerant, at others' prosperity or children will have no wealth or issues.

We should never entertain any evil desire against others. If we do so we will have to suffer evil consequences. So, we should always wish well-being of others. Then alone God will grant us wealth in proportion to our good conduct.

(6) **Hypocracy** :- Pretending to hide the lust within us and posing that we are free from lust amounts to hypocracy. Spiritual meditation observed only for show and not for the honest and sincere evolution of ourselves, is an act of hypocracy. We should never give any room for hypocracy in our worldly as well as spiritual life. The all-witnessing and immanent Almighty perceives and understands everything. Hence, we should never try to dupe God by our hypocratic behaviour.

(7) **Fraudulent behaviour** :- We should never deceive any body. Fraud or deceipt of others is harmful for ourselves

and for others. It is a most objectionable vice in the moral development of a devotee. Fraudulence will hinder and destroy the success of our pursuit in worldly and in spiritual life. We should never deceitfully harm others, as that will recoil on us.

If we usurp others' wealth fraudulently, ours will also perish through fraud. Our fingers would be burnt through fraudulence and the seeds that we may sow with these deceitful hands would not geminate and we may not reap any harvest therefrom. We might feel elated while usurping others' wealth through fraudulence. But, after the religious-merit (पुण्य) that we have accrued to our balance is exhausted, the wealth usurped from others will vanish and go away in a moment. It cannot be protected or utilised any further.

(8) **The Trap of Attachment** :- The wife, the sons and the grandsons are all objects of illusion and attachment. These drag us into a trap of entanglement. So, we should be cautious in not entangling ourselves in the net of illusion, or Maya. We need not starve our sons and wife in respect of their requirement of food and clothing. But, we should behave with them and should be attached to them as if they belong to others. If we selfishly entangle ourselves in their Maya, it will harm them as well as harm us. Out of illusion we should never become a helpless prey of their entanglement which may entail their vicarious suffering upon us.

Our illusion in respect of our attachment binds us and makes us helplessly suffer all their ills and worries. we should wage a defensive war and get liberation from their worldly bondage. At every step we should chastise our mind and get rid of their attachment. This is the real self-sacrifice or 'yajna.

Thus, every day we should perform this type of religious sacrifice, or 'Havan' and throw the oblations of our evil habits and vices.

(9) **Injustic ɔ invites unforeseen calamities:-** On certain occasions we feel that we are at an advantage inspite of inflicting injustice upon others. We feel that justice would have put us to great loss. But, we should not give up justice even in such circumstances. We should not neglect and forsake good conduct, even if we experience a loss. The Divine Self within us will compensate the apparent loss if we stick to good and moral conduct. But, the result of evil conduct, though not primarily visible, is ultimately unbearable on account of its evil effects. The intolerable calamities like the death of one's wife when one is an adult and the death of sons in our oldage may befall on us.

So, we should persuade and advise our minds not to accomodate injustice and immoral behaviour. It is easier to tolerate or stand a visible loss but it is very difficult to bear the invisible loss caused by divine wrath. To what extent can others put us to loss? Any loss or calamity inspite of our good conduct should be interpreted as a diversion of a danger to come. It is possible to bear the onslaughts or attacks of others but it is impossible to bear the attack of our internal Divine Self.

(10) **Punishment in proportion to crime and sin:-** We should avoid the occurrence of a conscious crime. An unconscious crime or sin will result in some sort of loss. If we commit a deliberate offence, there will be a proportionate punishment.

If one steals a cucumber from another's field, the owner comes and scolds or beats. But, if one burgles the house of others or murders a man he gets the punishment of imprisonment with hand-cuffs or even transportation to life.

(11) **Three types of punishments** :- Immoral actions will be punished in three ways :- (i) Physical punishment (Adhibhoot) (ii) Spiritual chastisement (Adhyatmika),(iii) Religious penalty (Adhidaiva).

(i) **Physical punishment** consists of the social punishment given by people and government for the worldly crime. In this category fall the stings and bitings of wasps, birds and beasts and the psychological troubles from ghosts and goblins

(ii) **Spiritual chastisement** :- The invisible self is harassed due to the mental worries caused by different diseases resulting in mental pain and suffering to body and mind.

(iii) **Religious penalty** :- is punishment encountered by the soul after death at the hands of God of Deaht. We should be scrupulously cautious to avoid committing sins and crimes with the precautionary thought about these three-fold types of punishment.

(12) **Avoid private and concealed activities** :- In worldly life we should never do any clandestine job. Do an act or activity for which you need not be afraid of anybody else. There is no objection to do anything privately in a concealed manner in your personal family life for which you need not fear. Only you should perform spiritual meditation in seclusion

and secrecy. Excepting this, everything should be done quite freely and openly, without being afraid of others.

(13) **Indolence is the greatest enemy :-** We should never be a prey of laziness and sloth. The indolence is not only harmful to the indolent but it also harms his entire family. Whosoever gives shelter to laziness, will suffer and ultimately perish. Hence, we should be very vigilant to keep indolence and sloth at an arm's length.

Even in spiritual pursuit, laziness and negligence will be ruinous. Sloth or indolence would catch hold of the mind of a sadhaka or a devotee in the form of drowsiness or sleep at the time of his spiritual contemplation. No sooner the devotee doubts the presence of a slothful nap, he should get up and alertly attend to the Divine name, even standing. Ten or fifteen days of a strict watch against indolence, will make you immune of this trouble. Any work undertaken, should never be left half done because of indolence. It should be rigidly pursued to the end. A determined effort to get rid of laziness will be crowned with success within a few days.

(14) **Crop of Anxiety :-** Anxiety is a very bad disease. The crop of anxiety is a very quick growing exhuberant menta crop. So no sooner we see and perceive the sprouts of anxiety, we should destroy them at the time of their birth. With a good advice to our minds, we should demolish and burn the seeds of anxiety. Anxiety is a symbol of oldage and contentment is a sign of youthful vigour. Since birth to death human beings are a prey of a variety of anxieties. The anxieties grow in geometrical proportion in the persons who give shelter to them. Human anxieties have no guarantee of fruitful effect.

Things take place according to the will of God. We simply exhaust our energies through baseless and unyielding anxieties.

Initially we should take utmost care not to lose our articles or belongings. But, if unfortunately inspite of our care and anxiety to protect them, we lose, then, we should not worry about them. We should console our minds with the thought that a greater calamity has been averted through such a small loss. Everything is within the canopy of the sky and God is kind and bountiful enough and so we should be optimistic about regaining everything lost in course of time on the srrength of our character and conduct. We should remain contented and peaceful in our hearts.

(15) Earnestness and intensity of aspiration for the vision of the formless divinity (Nirguna) :- The sadhakas or devotees should never be anxious about earthly things and humanly qualities. They should be anxious and impatient only to realise God more and more. They should aspire more and more to contemplate on Divine Name. If the devotees would contemplate on God, the spiritual-Self within them would be eager to protect them. The Divine Self will completely look after the welfare of the aspirants. God will compensate for all the deficiencies in spiritual as well as worldly life of the devotees.

The spiritual Name imparted by Guru is the only and sure remedy to burn the sprouts of anxiety and cleanse the minds of devotees. The growth of anxiery is checked and even uprooted through surrender to Divine meditation and dedication to the Spiritual Master.

Part Three

Cutlivation of Virtues

(1) **Discrimination (Viveka) :-** Discrimination or Viveka is an effective weapon to fight against the vices. We should never do any act without prior discrimination. Observing that those who have gone ahead of us have stumbled down, we should be cautious in our behaviour and do eveything with foresight and caution. We should destroy all our enemies with the help of contentment and meditation on the Self.

(2) **A conscientious Intellect :-** To protect oneself or to perish is entirely within one's own capacity. Our intelligence should be applied with an alert conscientiousness in every activity of life, because it will save us. If the intelligence is allowed to fall a prey to vices, that will result in our destruction.

To contemplate continuously on the Divine Self is a sure sign of noble behaviour, and to forget the Divine Self and simply continue to worry is a mark of evil conduct.

Even if we possess enough wealth and property, it may not save us at the nick of time. But, a conscientious conduct and a virtuous and noble intellect would protect and safeguard us. Therefore, we should always pray our Divine Self to grant us pious and pure conduct.

(3) **Control of Sense Organs :- (Indriya Nigraha)** There are ten sense organs, five for acquiring knowledge and five for performing activities. We should have full control over

all the sense organs. We should never fondle and pamper them. We should always dissuade the senses from their frivolous demands. It is only when we engage our sense organs in the service of the Divine Cause that they will remain under our control. Thus, he who controls the senses is a real sage, a siddha. The purpose of human life is fulfilled only when this is achieved. One should get human birth for this purpose only.

(4) **First Kill the lust** :- Lust, Anger, Arrogance, Jealousy, Hypocrasy and Ego are the six emotions in human body. These emotions are the cause of our cycle of eighty four lakhs of births and deaths (Jeevayoni). We should never allow these sensuous enticements to overtake us and sweep our minds away. Therefore, we should first demolish the emotion of lust. We should negate and deny our sensuous cravings and demands. We should dissuade our minds from these allurements. Then alone the emotion of anger will die and disappear. Anger crops up when we expect somethings from others and our desires are not complied with. If our very desires are cut at roots, anger will not crop up. If these two-the Lust and the Anger-are destroyed, the remaining temptations will not trouble us.

If the mind falls a prey to these temptations, we should first control the physical senses. 'Even if the mind swerves away or goes off anywhere, let not our body follow suit'. ('मन गया तो जाने दो । मत जाने दो शरीर'). The body should not be permitted to run after the mind. But if the mind does not come under control, it should be trained and tamed and trapped by spiritual discipline and contemplation on Divine Name. Advising the mind with discrimihating intellect and

controlling the temptations with a disciplined attitude of strong will and internal wrath, we should yoke it to spiritual meditation on Divine Name. The devotees should make it a point to achieve supersensuous attitude in life and thus always try to be above the sway of sensuous temptations. Because the sway of evil emotions at the time of death would result in greed and excitement and the sadhaks would get entangled in this cycle of rebirth.

(5) **Never burden others :-** Never should we burden others in any way. If the load is of our family on others, our family will be a burden upon us. If our body is a load for others, our body will become a dead weight on ourselves. There is no doubt that in whatever way we burden others, we will have to reciprocally bear a similar load on ourselves.

(6) **Never use the palms like a begging bowl :-** We should never spread our palms to receive alms or charity from others. If we accept alms or charity from others in our begging palms, our greedy wants would never be satiated. The hands that beg from others will as if be burnt with the fire of greed. So, our hands should always be up. The so-called vaidikas (Priests) and Jangamas (mendicants moving from place to place) are greedy of others' help and hence, lower their hands or bagging wallets before others for charity and thus their greediness ruins them. So their undertakings result in failures. Their poverty is never at an end, due to the constant dirth and deficiency in their family life. So, we should never accept charity or alms. We should always try to give but never to accept.

(7) **Forbearance, Endurance and Tolerance :-** We

should never behave in such a way as to invite scolding from others. If others abuse or beat us unjustly, we should not reciprocate their abuses or beatings. We should not at all lessen our affection for them.

Those who inflict injustice hava through their actions swallowed poison. The poison of Injustice will affect them later and they will suffer the consequences. Because they have inflicted injustice in worldly life, God will inflict injustice and wrong on them.

Even if an elder and stronger person abuses or scolds us we should silently tolerate the same. Even if youngsters abuse us undeservingly we should tolerate it. Normally others would abuse or scold us only when we do some wrong. Then we should treat their abuse or scolding as a word of caution to improve our conduct. Those who sternly advise us with scolding words are our well-wishers, and those who tell us with a smile through hypocracy are our ill-wishers. You will survive in life only in proportion to your capacity of tolerance and forbearance. The fruits of forbearance are prompt. The peaceful happiness is a certainty. Without peace there could be no happiness. The man with forbearance will survive long in cantentment. To endure and tolerate the worries and troubles in life is a real penance. We should swallow our worry silently. Our mental attitude of peace should never be disturbed by abuses of others. Our heart should be like an ocean of peace and tranquility. Peace and tranquility are the essentials of Saintliness.

It is for our good that we should bear the burden of others. If we just endure a little, our innumerable miseries will

be averted. Thus, we should strike a profitable bargain. We should purchase from our spiritual Self very valuable things (like peace, bliss and tranquility and wisdom) at cheap rates by giving a lower price. Tolerance or forbearance is the payment of price and our mental peace, contentment and bliss are the articles purchased.

(8) **Never annoy others** :- We should never tease others and cause them uneasiness. Never make anybody else unhappy or miserable through teasing them. We should never vex others through shocking disappointment, nor should we betray their expectations.

In no work should we incur curses of others. If on account of a promise in a business some others are going to suffer loss, we should redeem them of the promise by giving up that business or contract and thus grant him peace of mind. When labourers are engaged for the construction of a building or for work in the fields, we should never pay them less remuneration through deceit or fraud. In building a house we should never unjustly usurp land of others, nor should we incur the curses (Talatalât) orangry passion of others causing them mental disturbance and uneasiness. We should purchase the timber for the building at the reasonable rates with complete contentment and understanding of the timber merchant. If without takingthe above precautions we use timber for our building giving mental anguish or causing angry passion to those from whom we purchase it, we shall experience mental uneasiness and worry as long as we reside in that building. If we give them mental peace and contentment we shall enjoy a peaceful and happy life in our residential building. The same moral law operates in all other branches of life.

(9) **Truth and Untruth** - Never should we speak untruth; we should always speak truth. And then whatever comes out of the mouth, will never be false. If we are untrue in our talks whatever we may say would be falsified. If we ever speak truth, whatever we say will be truthful.

Even if some calamity falls on us, we should never speak untruth. We suppose that it will be averted through false-hood, or tricky manipulations, but actually it would not be so. On the contrary false manipulations would recoil on us. Yet calamity come or may it not come; we sohuld never, never speak falsehood. If truthful speech results in the loss of our house, property wealth etc. let them go. God who gives, is not a pauper. He is Almighty. Whatever He grants, would alone be sufficient. What can the poor human beings give to us?

It is better to die in truthful talk than to survive with untrue and false speech. We must have a firm determination to stick to truthful talk, even if we are required to give up our life. Then alone God will help us in our undertakings.

But, there is a discriminating golden mean in this truthful discipline. If some body is going to receive his permanent well-being by a false word we may once a while allow it to come out of the mouth even though it may bring some loss to ourselves. If anybody is going to lose his life, we may speak untruth to save his life, though it may bring something bad to ourselves.

There is an old story in this respect. Once upon a time, a Brahmin beat his wife and she died. This was witnessed by Saint Kabir and so he was called in the Court as witness.

Then the Saint thought unto himself: if he would speak the truth the Brahmin would lose his life; and if he would speak untruth, it will harm his saintly life. With this discriminating thought and meditating on the Divine Name, he went to the court and stood in the witness box facing the vision of God. Thinking him to be a lunatic, the judge made him stand in proper direction and position. When the judge asked the Saint about the facts that occured the saint Kabir replied 'The eyes which have seen the events are unable to talk, and the tongue which is able to talk could not see the things for it self'. (देखनेवाला बोलता नही । बोलनेवाला देखा नहीं). Then the Judge thought that the saint was a mad fellow and for want of evidence he set free that Brahmin and acquitted him of the offence of murdering his wife.

Tnus, we may speak false-hood once a while after a thorough sence of discrimination for the good of others. But, under no circumstances we should ever speak untruth for selfish motive.

(10) **Service to Elders** :- The parents bring up their children with the hope and expectation that they would look after them in their oldage. They protect and bring them up by giving them the morsel of food from their own mouth. So, we should give them peace of mind without disobedience to their wishes and we should always be in their service in their oldage.

If they (the old parents) bless with a contented heart, the grown up sons and daughters would be vouchsafed with real well-being, happiness and good fortune. Those who serve the old parents with complete obedience will get children,

wealth, longevity, strength and fame in their life.

Those who aspire to be loved by all should behave like. this and remain in obedient service to their parents and elders. Without proper behaviour, you will not win the heart of others. We should always be alert and diligent in carrying out their bidding. We should do their work before they expressly speak about it. We should take up their work in our own hands before they start doing it and finish it more efficiently and with a sense of identification without spoiling the same. Their hearts would melt with affection more easily and quickly with menial work like fetching of water and washing of their Dhoti or clothes etc, which nobody wants to do. You should do such work if you want to win greater attection of their heart.

In this way every service should be rendered with body, mind and wealth according to one's convenience and limitations. There is no doubt that the parents' love and attachment will grow thereby.

(11) Care for others as you do for yourself :- We should guard the interests of others as we do ours. We should identify ourselves with the miseries of others. Just as we feel worried if others graze their cattle in our lands, so also we should realise that others would be worried if our cattle graze in their lands.

We should treat children of others as if they are our own. It is even better to give more importance to children of others. Then, God will love your children, Human love to any extent is inferior to the love of God. The love of God

is real and superior.

We should never be artificial or pretentious in anything. Whatever we do hypocritically, would get out of our hands. Therefore, we should treat our people and others with equanimity.

(12) **Benevolence, Charity and Philanthropy** :- As far as possible, we should be benevolent and give charity to others within our own limited means, granted unto us by God. Anybody approaching you in the afternoon for alms, should get half of the bread you have, with respect. We should not pretend to be charitable. We should never be charitable by borrowing things from others or robbing others. We should never risk ourselves in calamities for the sake of charity. We should be philanthropic within our natural limits and means. After giving charity within our limitations, we should not talk about it to others. Thus, we should strive for the good and well-being of others and at the same time see that our name and fame remains unsullied after our death.

(13) **Compassionate Nature** :- We should be compassionate and kind to all creatures. We should never be harsh and cruel to others. The Soul is the same in all beings. The same Soul which resides in others resides in ourselves also. If we are cruel and harsh to others, it will be cruelty to Soul. All men are spontaneously kind towards themselves and cruel towards others. They graze their cattle, in the fields of others and thus are kind to their cattle but they are cruel to the lands of others and cause loss to them. People kill birds to feed their dogs. They are compassionate to their dogs but they are cruel to the birds, Where our people and others are dining

together, we show compassion to our own people and serve them more and better food and neglect to serve others enough food through indifference and harshness. On account of this sin of disparity our own people will have to suffer. People are now dying of starvation on account of famine; but there is no doubt that such famine comes because of our cruel nature and behaviour.

(14) **Contentment Within the range of Divine Gift** :- God has given to us the stomach and He will manage to give us food for our belly without fail. So, we should be contented within the arrangement of God. We should never hanker after other's things or others' help and unnecessarily worry ourselves in our hearts.

If we are indifferent to the things which God has given to us and hanker for the things we have not, we may not get them and we may lose ours. There is a proverb in Marathi 'Our greed for non-available ghee may land us in the loss of the oil which already we have' ('तेलही नाही, तूपही नाही, हातांत रिकामे धुपाटणे'.)

(15) **Avocation or Occupation granted by God** :- Whatever avocation God gives us, must be pursued efficiently and honestly. The best is agriculture, the second-best is commerce and the last is service. God gives to every body one of these three vocations. Rejecting our own occupation, if we hanker after that of others, the Divine-Self within us would be enraged and will punish us by humiliating us. Our arrogance would be punished if we are not satisfied and contented within our own occupation. So, we should devoutly

to the work alloted to us by God with sincerity. Then alone God would be pleased.

(16) **Business Method:**-Every body should perform his work with hard labour and earn his living. We should not remain idle and fill our bellies through borrowing or unlawful or irregular means. We should attend to our business with sincerity of purpose and honest labour and earn our own living conscientiously. We should never be lazy and deceitful nor depend upon others for filling our bellies. We should strive hard to satisfy our employers and thus succeed in our efforts to derive the legitimate profit out of our service. The degree of happiness derived from satisfactory performance of lower and inferior jobs cannot be had from higher jobs. So the assigned work should be executed satisfactorily giving no room for complaint from the persons who assign the work.

The body may get emaciated through honest service. It may not derive happiness and pleasure from the sincere execution of the job, but on this account the sincerity in our jobs should never be forsaken. We should first work hard like a menial servant and then enjoy food and pleasure like a king. Even if the body becomes weak, we should not waste our time and do the scheduled work at the scheduled time. We should never entertain any feeling of dirth and deficiency and we should never give room for anxiety. Then alone we would be able to relish our food.

If we earn the salary from the employer without honest labour, our hands would be burnt. The most vital and important honesty consists in linking our minds and organs to the work

of meditation on God and service to our Guru according to the precepts of the spiritual saints.

(17) **Balanced Behaviour** :- We should be cautious in our mundane existence. We should regularly be watchful about our earnings and expenditure. At every step we should think coolly and then act. Even in respect of charity we should take the precaution of a cool thinking. We should never do anything hurridly. But, at the same time we need not be miserly in our behaviour. We should be alert in watching profit and loss unto ourselves. All work should be done in a balanced manner.

(18) **Spiritual life in the midst of Worldly life** :- In the midst of our mundane worldly existence, we should pursue the spiritual path of God-realisation. One should not be in family life without following the spiritual path. With the help of righteousness and saintly qualities and moral virtues we should enhance our spiritual sadhana or penance day and night in this mundane life. We should cross the current of worldly life without being polluted by it or drowned in it.

Our primary duty is to achieve spiritual liberation in this very life. So, we should give supreme importance to the ideal of spiritual realisation even if we do other things which are congenial and contributory to our divine pursuit. We should not entangle ourselves and remain worried or anxious about anything else other than the devotion to God. We should always contemplate on the 'Name of God' continuously and with a contented heart with a firm thought, " let things take their own course according to the Will of God."

(19) **Dive Deep in Meditative Life** :- After taking

every precaution in worldly life and activities, we should hand over our property and responsibilities of our vocation to our sons when they are grown up and capable to take them up. We should then engage ourselves entirely in spiritual pursuit. We should never thereafter look back and entangle ourselves in mundane worries of worldly and family life. Our only responsibility should be to engross ourselves completely, heart and soul, in the meditation on the 'Name of God' according to the instructions of our Spiritual Master, and identify ourselves with our spiritual Self.

(20) **The external warfare results in misery and Hell** :- Ordinarily people wage a war with kings. If successful, they may rule the kingdom. The end of such wars can never be pure happiness as it is mixed with sufferings and worry. At the end of worldly wars there is no guarantee of achieving unmixed and unadulterated peace and happiness. It is bound to be a mixture of pleasure and pain. There will be the shortage of one or the other thing. If we have sons we may not have wealth and the vice-versa. Thus, the quota of happiness and sufferings is equal.

If we sacrifice our life on this battle-field of external worldly life we may go to hell; if we win the battle we may rule the kingdom mixed with sinful deeds and thereafter. go to hell. Thus, we cannot avoid the hell in the worldly battle in both the alternatives.

(21) **Internal war grants us happiness and peace** :- In view of the above ambrosia of advice by the saint of Nimbargi we should try to avoid the waste of energies in outside wars and conflicts. We should be vigilant always

to wage a different and holy internal war with our senses and evil tendencies of our minds. Tne three qualities of 'Satva Raja and Tama' (Integrity of Virtue, Passionate quality of heart. Reck'ess irascible nature,)- six emotions or 'Shadvikāras' i. e. (Kāma, Krōdha, Dambha, Lōbha, Mada and Matsara) Lust, Anger, Hypocracy, Greed, Arrogance and Jealousy and the physical sense organs (Dashendriyas). All these come in the way of the growth of the Spiritual-Self. So we have to be vigilent, day and night and fight against them and every day kill them one by one and finish all. In this way we should fight against evil qualities and vices in ourselves and gather the strength of virtues and achieve tranquility through complete satisfaction of the Divine-Self in us. Thus, we should complete liberation from the bondage of mundane life.

In the external war there is hell and misery both ways, but in this internal-war there is undoubtedly liberation and heavenly happiness on both sides.

(22) **Attainment of the rule of Divine Self:-** If we win the internal war all the joys of this world come to us. There is no limit to this spiritual bliss and happiness. If we succeed in the battle with our mind and senses, we shall be emancipated from the worldly bondage.

The death in this internal warfare will bring us salvation through liberation of the soul, on account of its merging with divinity. The success in this internal battle will grant us the spiritual super-sensuous experience of self-vision and self-rule. Self rule or the Kingdom of the Divine Self means the imperishable and indestructible emergence of bliss of the soul through Jeevan Mukti emancipation during life time.

Part IV

PATH-WAY TO GOD.

(1) **No happiness in mundane life (Samsar) :-** The worldly life is like a bubble on the surface of water. There is no knowing as to what will happen and when to this transitory bubble of worldly life. There is no certainty or reliability of anythings in this mundane existence. Therefore, to seek permanent happiness in this mundane life without the strength and support of the Spiritual -Self is like growing the crop of paddy and plantains on the waters of the Mirage (Mrigajala). How can these crops grow on this delusory water of the Mirage?

The worldly life is like the grain pit containing linseed. Just as we cannot reach the bottom in the pit of Lin-seed grains, so also we can never achieve real happiness even for a day in this worldly life. Misery only would doggedly pursue us throughout.

(2) **Advice to Mind :-** We should therefore impart a sage counsel to our mind - 'Oh mind! During the previous eightyfour lakhs of cycles of births and deaths you failed to realise your Divine self and have been suffering the consequences of mundane life and worldly antanglements. You have been busy in pursuing the mental pranks and suffered the ill-effects of lust and greed. You gave births to a number of children, earned mony through good and bad means and passed through numerous cycles of births. But in this rare gift of human life you should try to conquer sleep and sloth and wage a war with your beastly qualities and surrender your worldly self to

your spiritual master and engage yourself day and night in contemplation on the Divine name. Thus, you have to consolidate your spiritual goodness and merit and achieve the grace of your Guru and attain self-realisation. Through this process of internal battle with evil tendencies and attainment of spiritual victory in the end you will put a full-stop to the unending cycle of births and deaths.'

(3) **Advent of a Spiritual Master or Sadguru :-** Sadguru is he, who has merged himself with the invisible form of God during his life time. It is very difficult in this human life to meet a perfect spiritual master who has attained the highest self-realisation. It is still more difficult to receive spiritual initiation of Divine Name or Sabeeja Nam. All the people in the present generation are quite ignorant of all these facts. They dance attends to the dictates of their fickle minds and pass away in the flow of worldly life and again move back in this circle of various lives.

So, we should not follow the ways of the world. We should be cautious in selecting our Path-way to God through the guidance and advice of Spiritual Masters. Through their guidance and grace we should attain the sumum bonum of spiritual realisation in this human life.

(4) **Work with hand and meditate with mind :-** After being fortunately blessed with the Name of God by the Sadguru we should simultaneously engage ourselves in the work of the world and the pursuit of Divinity. We should work with our hands and meditate on the Divine Name with a concentrated mind. Just as a spider, while weaving its cobweb from its saliva, goes up and down, so also we should

fix our mind on the Name of God in our vital breath going up and down through our nostrils. Our spiritual name should be linked with our respiration without any break or gap.

कर से काम करो, हरी सों ध्यान धरो।

मकडी के जाल मे तंता । चढते उतरते दमकी खबर रखो ।

We should completely surrender ourselves to the pious wishes and saintly dectates of our Sadguru and meditate on the Divine Name ceaselessly and realise the spiritual light and fulfil the main purpose of human life.

(5) Disinterested in worldly life (Samsar) and Enthusiastic in Spiritual life :- We Should always be indifferent and disinterested to worldly entanglements and we should try to take delignt and be enthusiastic in our pursuit after God. Our attachment to wealth, property and cattle should be of a subsidiary nature as compared to our attachment to Divine Life. Our interest in family life should be like a foreigner or a guest. 'गृहेषु अथितिवत् सेत्' We are like a guest in our house. Our only and chief duty should be to supervise and make good the deficiency in our spiritual meditation on Divine Name.

We have to cultivate a genuine interest and enthusiasm in engaging our mind and heart in divine meditation with an attitude of detachment and indifference to our worldly belongings and engagements. We should always delightfully and with cheer and jubiliation busy ourselves in remembering God. Divine pursuit should be our main occupation. Our mind should be completely saturated with the devotion and love for the Name of God.

(6) **Give up Forgetfulness and Remember or meditate on the Name of God :-** Contemplation on the self is awareness (Smarana) and forgetfulness of the Self is lack of awareness, (Vismarana). With the spiritual awareness of God all work undertaken would be naturally pure and excellent. Impossible would become possible. With forgetfulness of the Name of God, goodness would deteriorate into viciousness and virtue would degrade itself in to vice and our desires and actions would not be fruitful.

Therefore we should never allow the current of spiritual awareness to be cut off and we should remain in the meditation on the Name of God and vision of the Self. Then alone everything would be at peace with ourselves. Swa means Self-the form of the Self, Stha means stead-fastness. so Swastha means steadfast meditation of the Self. If we are firmly rooted in our awareness of the Self then there will be poise and peace and tranquility everywhere.

Give up forgetfulness Catch hold of awareness and remain with your heart firmly rooted in the Formless Divinity (Nirgun). Then alone you would achieve Divine Glory and Spiritual emancipation. Hence, without wasting even a single moment of life, we should always attune ourselves with meditation on the Divine Name. The reality of life and its fulfilment mainly consist in the realisation of our Divine Self. Whatever we do without the awareness and contemplation of our Spiritual Self is futile and fruitless.

(7) **Connatation of Holy Company or Satsanga :** The holy company is the association and contact with saintly

persons and holy spiritual master. It is the association with great and sublime souls. Tha rememberance of the Spiritual Name, imparted by a Sadguru is also the holy company. To tag the spiritual Name with the out-going and in-coming vital-breath (प्राण) is also the company of the holy. The mental pursuit and tne constant presence of the spiritual vision is indeed the genuine holy company.

We should always be in the comany and presence of the formless Divine Self. Tnen alone we will attune ourselves with the Divinity and would be emancipated from the bondage of worldly existence. If we remain in the company of indestructible form of tha Self, we shall ourselves be indestructible and immortal.

(8) Spritual Contemplation day and night :- We should meditate on the spiritual Name initiated by the Sadguru constantly, whether standing or sitting and the Divine Light should always shine befor our eyes.

Even if the mind gets fascinated towards any attractions and allurements of the world, the meditation of spiritual Name should be kept vigilent and alive. In all circumstances, the Divine Name alone will protect us. So we should never waste time in anything except the Spiritual Name. The chief ideal of human life consists in the remembsrance of God's Name. Never should we lose hold of the contact of the awareness of God's Name. Day and night we should be engrossed in the Name of God. Tnree times a day and for one hour each time we should regularly sit for meditation on the Divine Name. If that is not convenient we should devote two hours

for meditation in the day-time and two hours during night.

The spiritual discipline or *Sādhanā* should be strictly followed without sloth and disgust and in seclusion. Day and night we should attempt to dive deep in the contemplation of the Neme of God, but others should be kept in the dark about this. The secret of meditation should be completely confidential and personal.

(9) **Set aside physical repulsion and unwillingness and attend to spiritual meditation:-** The woman labourer get up early in the morning to grind the grain as a matter of compulsory and un-avoidable duty. Similarly we should consider ourselves under discipline, get up early and attend to spiritual contemplation. The body and the mind avoid this regimentation of spiritual life, as the lower human nature hankers for rebirth and worldly ness. So we have to be harsh and firm in overcoming the physical and mental reluctance and engage in devotional practice of the Name of God. The main purpose of human life consists in spiritual meditation. So we have always overcome the badly inclinations and link our mind and body to spiritual discipline.

(10) **Don't fall a prey to imaginations:-** At the time of miditation on Divine Name, we should renounce all imaginary flights of thoughts and even if they re-appear we should drive them out through the help of the Name of God. It is only the Divine Self which grants us everything and protects us in all circumstances. Forgetting and forsaking the God in our Self if we go astray with the flow of our mischievous mind, roaming imaginations and endless expectations we will never

be happy and contented.

So, we should resign everything to the will and Power of God and control the way-ward and fleeting imaginations. Only meditate on the Divine Name and be satisfied within your own Self.

If we sublimate our imaginations by linking them to the Spiritual Self, all our capricious thoughts will vanish.

(11) **The Divine Self tests the Human Beings** - The elders give something to the youngsters and ask them to return it, just to test their heart. When the youngsters willingly return it, the elders feel happy. They really do not require it. Simply they want to ascertain the nature of the young mind. Similarly the Divine- Self in us creates occasions to test our attitude. The Spiritual-Self wants us to sacrifice our attachment to sensual pleasures. If we express our willingness to abide by the Divine will, He never puts us to bitter and drastic tests. If we disown sensual qualities one by one and get ready to serve God through meditation, He feels satisfaction and showers His grace.

(12) **As you sow so you reap** :- The Divine Self will never retain any good act on our part without reward. Measure for measure is the law of His return or reward. We have willingly to accept everything that God gives in return.

In the kingdom of God or in the region of Divine Self everything happens in a balanced, proportionate and measured way. If we devote ourselves to Him through one-pointed and devout meditation with honesty of heart and

sincerity of soul, God reciprocates our actions with fullness of spiritual bountifulness and Divine Glory. Sincerity for sincerity, pretence for Pretence, Sloth, for slothfulness and harshness for harshness would be the law of reciprocation in respect of the Divine Reward in the Kingdom of God.

(13) **Our primary Duty is Service of Self:-** We must stand firm in the service of the Spiritual Self. We should never follow the dictates of our fickle mind, but should always be determined in our resolve to obey the dictates of our Spiritual Self.

The Self is our Master and we are his Servants. This should be our firm conviction. If we serve a man or an employer honestly for the whole day, he gives two anas as the wages. But if we serve faithfully and honestly the all powerful God, having thousands of bountiful hands, the source of the Spiritual Power and Glory in the Universe, he sees that we are never short of anything in our mundane life.

We should always abide by the Will of God and sincere through Spiritual meditation on His Divine Name. We should try to enlarge the presence His Vision in front of us. Thus, with this noble pursuit, we should serve God and pray for our livelihood from Him. The Service of God should be our main duty in life. That is the real religion of the Self-Swa-Dharma. That is the symbol of religious merit-'Punya.'

Physically, orally and mentally, we should do everything contributory and consistent with the remembrance of the Name of God. Always we should see God and remember Him in all our activities. We should not do anything for publi-

city or self advertisement. Everything should be done for development of our devotion and love for God. This should be our chief motto in shaping our conduct.

(14) **In every action the vision of God should lead and guide us :-** The Spiritual presence of God in the form of Light perceived after intense sādhanā on the Divine Name should form the basis of our guidance. In all our activities God should be in our presence to direct us on proper lines.

If in any work or undertaking, the vision or the presence of God is at a tangent or is even slightly out of focus of our sight we should interprete it as a direction for withdrawal from the work or the action. If it is pursued inspite of such an indication it will not be successful. The Spiritual form of the Self in front of a devotee is always ahead and straight in front of his eyes, but if that presence goes out of sight or remains side-tracked, we should understand that it is an indication of a forth-coming obstacle in our undertaking and should not proceed with that work. So in all actions, we should watch whether the Divine presence of God is in front of our eyes or not. If we follow this rule, we shall succeed in all our undertakings.

(15) **The Mystic Presence of the Self:-** We should always dedicate our worldly life (samsār) to the care and protection of God, and always at every step remember the Name of God.

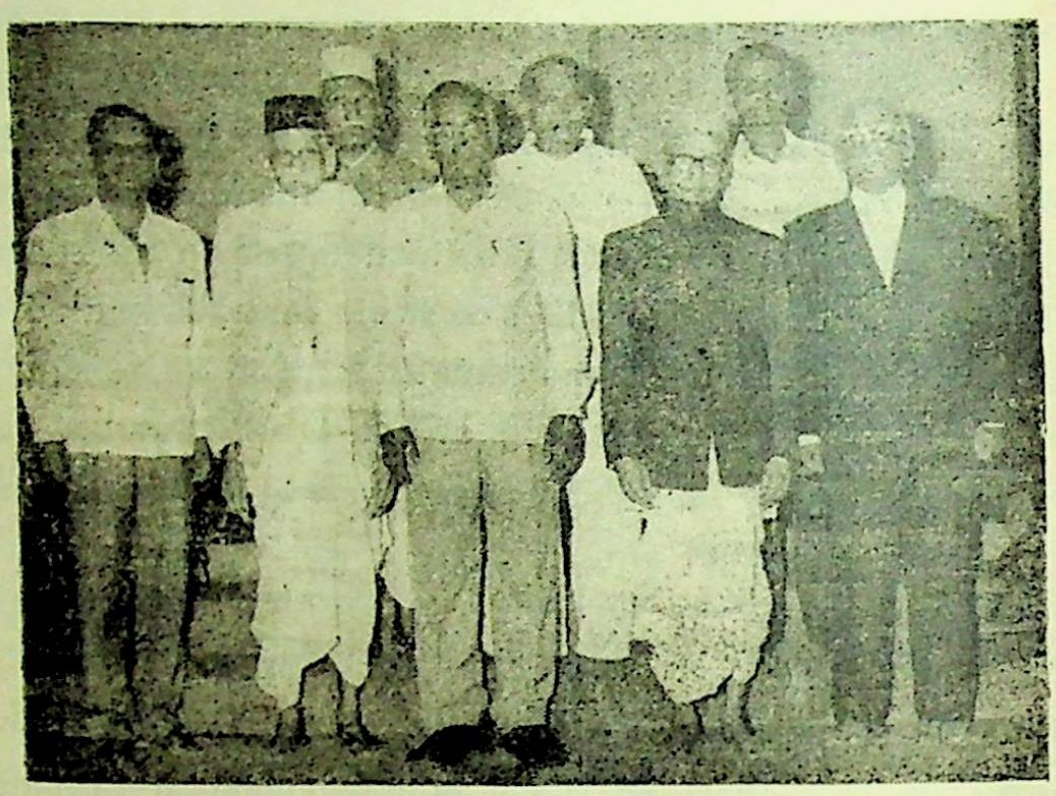
Everything is under the control of the Almighty God. Nothing takes place without his sanction. Therfeore, we should constantly meditate on his Name and satisfy him fully. We

should always visualise the splendour of the Soul. God has given us eyes for this purpose only.

Even if we are not able to see God in fullness, we should keep our mind contented with whatever Vastu (वस्तु) we visualise in proportion to our meditation and his grace. As a Muslim proverbs says - देखे खस खस मुरीद मरे तो बस बस. Even if we see God as small as a poppy seed, that is enough.

Even a small proportion of the Divine presence is sufficient to undermine the inveterate ego in our individuality. Even if we perceive the Divine Form in the form of Atomic Sparks our ego and vanity will be humbled down and effaced. The above Muslim proverb lays of stress on the strength of the spiritual presence even in the minutest form on account of its capacity to root out the feeling of ego-Ahamkar-in us. Saint Tukaram has also said ध्यारे अच्छेर पावशेर धडा । जितुके लागेल तितुके जोडा । Secure Divinity half a seer, quanter seer or Dhadi, as you want. In Kannad, there is a proverb कुरूहू कंडरे मरळि भवके वरलारि. By realisation of even a small particle of Divinity you will not have rebirth. Living in happiness with wealth and children, the Divine Light will grow before you and, you will be emancipated and merge in Self by seeing that Divine Light. There is no doubt about this.

Inauguration of Gurudev Ranade Memorial Lectures in Gurudev Mandir and, Opening of Bore-well, (Shankar-Tirth) 29-6-1980.



1st Row :- 1) G. S. Kulkarni, 2) K. D. Sangoram, 3) D. Balgopalan I. A. S. 4) M. S. Deshpande 5) N. S. Metrani.

Back Row 1) J. V. Parulekar 2) D. B. Parulekar 3) Prof K. D. Tangod.

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